



Sum. of In-quiry

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 VOL. XVI—JULY, 1847.—No. 7.

ART. I. *A plea in behalf of China: being a sermon preached at Canton on Sabbath day, Dec. 13th, 1846, by the Rev. L. B. Peet, missionary of the A. B. C. F. M. to the Chinese.**

LUKE XIX, 41. *And when he was come near, he beheld the city and wept over it.*

This is spoken of our Savior at the time of his public entry into Jerusalem. The fearful guilt and certain doom of that great city, were the occasion of his sorrows. He beheld the once holy city, and while he called to mind its numerous sins, and the awful punishments for them which must soon follow, the holy soul of the son of God was melted to tears. As Christ and his people are one, so we must conclude that in proportion as they possess his spirit, and clearly apprehend the guilt and danger of his enemies, in the same proportion will they feel and labor for their salvation. Most of the inhabitants of this great city and of this vast empire, according to the word of God, are still his enemies. In order then that we may feel more deeply and labor more abundantly for their good, let us contemplate for a few moments some of the more prominent characteristics by which they are distinguished. And,

1. Their ignorance. As a people, the Chinese are practically ignorant of the God who made them, of the service which he requires at their hands, and of the destiny to which he has appointed

* The original copy of this sermon had been forwarded to America when the author was requested to furnish the sermon for the Repository; and therefore, the present copy was written much of it from memory. This will account for some slight differences between the two. L. B. P.

them. The heathen about us, are ignorant of their privileges as intellectual and social beings, of their civil and religious rights as free and responsible agents, and of many of the improvements and blessings of enlightened, and Christian Society. They are sadly ignorant too, of the nature of virtue, of its reward here, and of the glorious heaven to which it leads hereafter. With them the practice of virtue is made to consist mainly in seeking the temporal good of their friends, in offerings, and in "bodily exercise," which "profiteth little." Their meritorious acts, by which they would fit themselves for future happiness, all proceed from a principle of selfishness. Their pride and selfsufficiency therefore, are continually fostered, and become a snare of the great adversary of all good, by which they find themselves constantly involved in sin. Hence it is, that some of the wisest of the heathen about us are ready to confess, that they do not know how perfect happiness can be obtained until these sins are first atoned for by previous sufferings. So their ideas of the nature of souls, are all equally as far from the truth, as are their notions of virtue, and of a future state. To live over again after death, another life, similar, in most respects to the present, subject to the sinful passions and infirmities which now belong to their depraved natures, constitutes the heaven of the great mass of the people of this land. How very different is all of this from the heaven of the Bible! That brings to view a state of the soul after death transcendently glorious and eternal. To be perfectly holy and to unite with all holy beings in contemplating the immensity of God's works, and in adoring the perfections of his character, are thenceforward to be its destiny, its employments and its enjoyments forever. How sad and painful then must be the thought to every benevolent mind, that so many thousands and millions of immortal beings, congregated in this great city, and spread abroad over this vast empire, should still continue, willfully ignorant, of their creator, of his works, of his requirements, and of the blessings of his grace!

2. Their stupidity. Both the stupidity and the ignorance of the heathen, are chiefly the result of a criminal disinclination of heart to search after the truth, and to employ those means which God has given them to find the path of duty. Thus age after age have these heavens declared to this people the glory of God, and the firmament, with all of its starry hosts, has continued to show forth his handy work. Yet alas! They have heard no voice, have received no instruction. Rain, and sunshine, and fruitful seasons continually bear witness to the providential care and goodness of the

author of all of these mercies, but yet the ears of the heathen are closed against all of this testimony. Their idols, temples, and all of their most sacred objects of worship, unless continually watched over, and preserved from injury by human hands, soon go to decay.

While the works of the invisible God, both within and around them, continue on in their certain and uniform course without help or hindrance on the part of man, yet strange to tell! "the heathen in his blindness, bows down to wood and stone," and worships these perishable things of his own hands, while the God of the universe he neither knows nor seeks after! Thus have the inhabitants of this land, "changed the glory of the incorruptible God into an image, made like to corruptible man, and to birds, and four-footed beasts, and creeping things," and still continue to worship the work of their own hands, while most of them deny even the existence of their Creator. Nor is this to be attributed chiefly to their ignorance, or to a want of the means of instruction, for after they have been frequently told what are the nature and the requirements of the true God, they again turn to their idolatry and prostrate themselves before their "stocks and stones," as if "mad upon their idols." Like the heathen of old, when they know or are taught who the true God is, "they do not glorify him as God, neither are they thankful, but having become vain in their imaginations their foolish hearts have been darkened, and while professing themselves to be wise, they have become fools."

3. Their insensibility. Of all of the desolating effects of heathenism upon the Chinese mind, none perhaps is more conspicuous, or more painful to contemplate, than the insensibility which it has induced in respect to moral and religious subjects. Their oft repeated remark, that our religion may be best for us but that theirs is best for them, gives but a very imperfect idea of their indifference to the claims, of the gospel. A large class of the Chinese are Budhists who have agreed together, to deny the existence of the author of their own being, and of that of the universe, and hence, so far as the blindness of human depravity and the craft of Satanic influence can go to prevent it the conscience is not allowed to assent her claims or to utter her voice in defence of the truth, from early childhood to old age. The ideas of the other classes of the Chinese, respecting "*Tien*," Heaven, are generally, so uncertain and confused, that their consciences are very little, if any more affected by the truth, than are those of their Budhist neighbors. In all classes of this people therefore, the great source of moral sensibility, the *con-*

science, is well nigh extinguished. Thus, as when one has lost the power of vision, all colors, the day and night are alike dark to him; so in proportion as the conscience is injured or destroyed, in the same proportion are moral distinctions observed or annihilated. Hence secret sins, and sins of the heart which appear exceedingly odious and deeply criminal to an enlightened mind are often unnoticed, or very little thought of by the heathen. The same is true in respect to most sins, the heathen have to a great extent lost their power to feel their heinousness, and we have reason to fear, that they will never again exercise this power, until made to do so by the influences of the Holy Spirit. Preach to them on the sin of idolatry, one of the most offensive sins to a holy God which men can commit, and your words seem to fall powerless upon their listless ears. If you essay to tell them of the numerous instances of God's awful displeasure at this sin recorded in his word, how he has swept from the earth great and powerful nations, has let loose the desolating scourges of war, pestilence, and famine upon pagan countries, and has utterly emptied their proud and populous cities of their inhabitants, you seem to be only detailing incidents of history in which they feel little or no concern as being themselves guilty of the same sins, and deserving of the same punishments. The cold indifference with which I have seen Chinamen for the first time, read over these startling exhibitions of Jehovah's displeasure at the sin of idolatry, has often forcibly reminded me of the great insensibility of their hearts, to moral impressions. This insensibility, like a moral leprosy, pervades and palsys their whole spiritual nature, throws their consciences into a deep sleep, annihilates their sense of moral obligation, personal responsibility and individual accountability, and sets up the principle of selfishness, instead of the law of God, as the rule of right, the standard of virtue. Hence ingratitude, pride, selfishness, anger, blasphemy, covetousness, deception, lying, thieving and such like sins, which deeply dishonor God's works, violate his law, and provoke his wrath, are little thought of by the heathen. Not that the heathen about us are all publicly guilty of every one of these sins, but the reason why they refrain from them is because of *self*, not because of God, and therefore, the guilt of any and of every sin, in their minds, is in proportion as they may conceive it to be more or less injurious to themselves. Hence it is, that the most aggravated offences in the sight of God, are often of the most trivial moment in view of the heathen, and hence too, results their great insensibility to the guilt and demerit of all sins. And thus alas! the

more meritorious the heathen become in their own eyes, so much the more deeply sunk in guilt do they become before God! And the more religious they are in their own way, so much the more insensible do they generally become to the right way!

4. Their spiritual bondage and moral servitude. Holy beings alone are perfectly free in these respects. So on the other hand, just so far as moral agents become involved in sin, they are in bondage to sin. So the apostle reasons; "Know ye not" says he, "that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness?" And hence as the heathen are deeply involved in sin, so are they to the same extent subject to the bondage of sin. One great element of this bondage is their ignorance. This excludes from the heathen mind blessings and enjoyments exceedingly great and precious, and shuts it up within very narrow and debasing limits. Their stupidity and insensibility likewise add many a long and heavy link to their chain of spiritual bondage. The human soul was formed by its author, for freedom, for activity, for enlargements. But heathenism destroys its freedom, palsys its activity, stint its growth, and makes its exercises and enjoyments, selfish, sensual, and earthly. It moreover not only deprives its subjects of their intellectual and moral freedom and dearest rights, but it appoints for them a servile, debasing, and useless task to perform. And thus in the language of the prophet, do they "lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god; they fall down; yea they worship. They bear him upon the shoulders, they carry him and set him in his place, and he standeth; from his place shall he not remove; yea, one shall cry unto him, yet can he not answer, nor save him out of his troubles." While the poor of the land, who have not gold or silver to waste upon such vanities, content themselves with making and worshipping idols of paper, clay, wood, and stone. And thus, lamentable to state, toys and practices befitting the fancies of children, become the gods and the religious worship of this people! This leads us to notice,

5. Their destitution of moral virtue. By this is here meant conduct performed out of respect to the will of God. Herein consists mainly the guilt of the heathen, because they perform no act out of respect to the true God, and are therefore entirely under the dominion of the principle of selfishness. This principle of supreme selfishness governing the unrenewed heart, leads to the commission

of all of the abominations charged upon the heathen in the word of the God. Hence, as the heathen in different ages and countries, have been publicly guilty of all of these sins which the scriptures charge them of having committed, so when a heathen people, as the Chinese for example, do not openly commit every one of them, we are not to conclude that their hearts have been improved, but that this difference in external conduct may be owing simply to a difference of circumstances. "As in water, face answereth to face; so the heart of man to man." The word of God was given to teach us what is the real state of every unrenewed heart, and consequently of that of every heathen, before God. The rites and ceremonies and external conduct of heathen nations, differ in different countries, and are continually changing more or less, in the same countries, but the hearts of idolaters of the present day are no less offensive to God than were those of the heathen in the days of Paul, and of the prophets. Hence the sins which the heathen commit against their fellowmen, constitute but a small part of their guilt before God. Idolatry, destroys all just ideas and correct worship of the true God, it annihilates both the knowledge and the practice of virtue, and consequently must exclude its votaries from the holiness and the happiness of heaven. And therefore it is doubtless, that idolatry is placed at the head of all sins. The first two commandments of the decalogue are occupied in forbidding and warning against this sin. And this is the sin too in respect to which, God declares that he "will visit the iniquity of the fathers upon their children, even to the third and fourth generation." We are therefore not to judge of the guilt of the heathen before God, or of their danger of eternal ruin simply by their general appearance and external conduct towards their fellowmen, but must form our estimate of their situation in these respects from the word of God. Hence, the most soft and delicate fingered disciple of Budha throughout this great empire, who professes to shudder at the thought of taking the life even of an insect, but who worships a senseless idol far inferior to the meanest insect, may be more guilty before God, than the most blood thirsty savage who roams through the wilderness, and consequently be still farther from heaven and eternal happiness. The "red man of the forest," when he sets himself down in his rude cabin at the approach of departing day, and remembers that he is amenable to that Great Spirit who dwells beyond the moon and the stars, may have a sigh in view of his past sins—may utter a groan over the hardness of his heart,—and may at length, offer up a prayer of penitence in view of his guilt,

which, through the blood of the everlasting covenant, may be no means of saving his soul. But for the Buddhist, there can be the genuine sorrow and sincere penitence for sin, because he acknowledges the existence of no God. Therefore we must conclude, that the heathen about us, Budhists especially, are entirely destitute of moral virtue or the fear of God, and that without a knowledge and reception of the gospel their salvation is impossible. So the word of God assures us, that "without," i. e. the heavenly Jerusalem, "are dogs, and sorcerers, and whoremongers, and murderers, and idolaters;" that "Idolaters shall not enter into the kingdom of heaven;" and again, that "Idolaters shall have their portion in the lake which burneth with fire and brimstone."

Reflections.

The difference between Christianity and heathenism, is immeasurably great. The former is light, the latter darkness. The former enlightens, frees, strengthens, elevates and purifies the mind and the affections of the heart; while the latter, only darkens, weakens, enslaves, and debases all of these noblest powers of man. Heathenism may be compared to the lonely wilds of an interminable desert which yields but a scanty subsistence to the weary traveler, and gives him no means of knowing when, or where, or how, his tedious wanderings will end. Christianity on the other hand, may be compared to a well watered and fruitful country, with hills and vales and cultivated fields, and a broad and plain road running through the midst thereof, and leading directly to the celestial city. In the desert the burning sands and searching sun waste the pilgrim's strength in the day time, while noisome reptiles beneath his feet, and the distant howl of beasts of prey, alarm his fears by night. So while the poor idolater, wanders from temple to temple, and bows down himself to the numberless and nameless idols of heathenism, his soul famishes for the bread of life, noxious spirits flit across his path and throng his dwelling by day, while "in the night season" his sleep is often disturbed, through fear of ghosts, a sudden death, and of an untried hereafter. Thus does heathenism deliver over its subjects into the arms of "the wicked one," whose cold embrace only perpetuates their moral death in this world, and whose presence and influence will only add to their pains and sorrows in the world to come. Christianity on the other hand, has for its author the great shepherd of Israel, who never slumbers nor sleeps,—who loves his people as his own body,—who leads them into green pastures and beside the still waters,—and who

gives them "to eat of the hidden manna" of his grace. Christ never leaves his people, never forsakes them. When they wander away from him, and pierce themselves through with many sorrows, he looks after them with more than a father's faithfulness, chides them for their faults, gives them repentance for their sins, and kindly leads them back to his fold. When tempted, he delivers them,—when in trouble, he comforts them,—makes their bed in sickness,—heals their infirmities,—sanctifies them by his spirit,—preserves them by his grace, and afterwards receives them to glory. And there, before an assembled universe he acknowledges them as his jewels, and purchased with his own blood; bids them welcome to the glorious mansions of his Father's house; and invests them with all of the prerogatives of the sons of God.

2. The change from heathenism to Christianity is likewise immeasurably great. It is a moral resurrection. "You hath he quickened," says the Apostle, "who were dead in trespasses and sins." The heathen exchanges his darkness for light, his bondage for freedom, his fears for joys. His former ignorance is dissipated by the light of the gospel, his stupidity is broken up and destroyed in view of present and eternal realities, and his cold insensibility is melted into penitence and love, by the infinite compassion of the Son of God. He now looks upon his former state and prospects, with surprise, shame, abhorrence, and deep self-loathing. He calls to mind the "wormwood and the gall," the hard and bitter bondage of heathenism wherein he had served during his whole life before, and in consequence of which he had forsaken his Father and his God, had wasted his heavenly inheritance, had despised both the message and the messengers of the prince of peace, and had sold himself to work iniquity with greediness,—all of these things, he readily calls to mind, his soul hath them continually in remembrance from day to day. The genuine convert to Christianity has had his eyes opened to perceive his real situation before God, his ears have been unstopped to hear the voice of Jehovah declaring, that he will "visit the iniquity of idolaters upon their children even to the third and fourth generation, and show mercy unto thousands who love him and keep his commandments," and his soul is so imbued with the truth and spirit of God, that he cannot rest, he cannot be concealed, nor will he hold his peace from declaring what the Lord hath done for his soul.

I would not here be understood to affirm that every real convert will invariably exhibit all of these exercises in the same degree, but what is here asserted is that he will unquestionably exhibit them all

in kind. Nor is it here affirmed that such will not again occasionally fall into sin. This, considering what human nature is, is what we may expect, and it is what the Bible authorises us to expect. So does the same Bible authorise us to believe that such converts, when brought to see their sins will exercise penitence and godly sorrow in view of them, just as certainly as it is, that they are the true children of God. This indeed must be our evidence that they are such and without this evidence, we have no right to acknowledge them as being truly converted men. For by so doing, we only deceive ourselves, excite vain and unreasonable expectations in the minds of others, cast a reproach upon Christianity itself, and may be the means of ruining immortal souls forever. It is well known that the Chinese have been more or less conversant with a nominal Christianity for centuries, and that scores of thousands of them have received baptism and assumed the Christian name, who nevertheless for the most part, have given very little evidence of having been "born again" as taught by Christ himself. Here we see how it is, that men should be able to report so great numbers of baptism and converts to the Christian faith among the Chinese, while the great mass of the people have continued bigoted heathens from age to age, down to the present time. It has been a nominal Christianity simply, and as such, has done very little towards the moral renovation of China. But such was not the faith which Paul preached, nor is it the power of that Gospel "which brings into captivity every thought to the obedience of Christ," which "overcomes the world, makes men new creatures in Christ, and which causes even the converted heathen to "shine as lights in the world."

3. The influence of Christianity is indispensable to a perfect state of society. The Chinese according to their own historians, laid the foundations of this city more than four thousand years ago. The climate, soil, water communication and other natural advantages of this country, are equal, if not superior to most of the other countries of the earth. This people have had a written language in which to record, and to perpetuate, the wisdom of their ages, the experience of their rulers, the discoveries, inventions and knowledge of their wisest and best men, from the earliest ages to the present time. They have also enjoyed most favorable opportunities of becoming acquainted with the productions of every clime, and with the institutions, laws, and religion of every civilised nation on earth. The conclusion therefore is irresistible, that if man were ever able to attain to a perfect state of society independent of the influence of Christianity, the

Chinese should have attained to this state of civilization, centuries, if not thousands of years ago.

4. Our subject reminds us how much we are indebted as Christians, to the gospel for our present enjoyments and future prospects. Our European ancestors were once a dark-minded race of idolaters, and probably more degraded than any of the Chinese about us, for they were wont to offer up in sacrifice, the fruit of their own bodies for the sins of their souls. And had not that dark cloud of heathenism which brooded over them for so many ages, been dissipated by the light of the gospel, we had now been the pitiless offspring of degraded and idolatrous parents. The spring and summer of our childhood and youth had been passed with but little either of mental or moral culture, and the season of manhood and of old age, had produced little else than a harvest of ignorance, selfishness, insensibility and moral death. In that case, we had commenced and ended our sojourn in this world, in the darkness of heathenism. Our relations and duties to our creator, and to our fellow men, we had been but poorly prepared either in mind or in heart to understand, or to appreciate. Hence if there be now, any light, or any moral goodness in us, any regard for truth, honesty and propriety, any desires after holiness, any fear of offending our maker, and any delight in his service, they are all his free and sovereign gift. And he is now saying to us, and to the whole Christian church, as well in his providence as in his word, "Look unto the rock whence ye are hewn, and to the hole of the pit, whence ye are digged."

Finally (4) our subject reminds us of the importance of giving much attention to the moral condition of this people. That which most deeply concerns us as Christians respecting them, is the glory of God and the eternal good of their immortal souls. And when we daily behold the former so universally trodden in the dust, and the latter, in such fearful danger of endless ruin, our own souls should be filled with anxiety for the one, and with deep and tender compassion towards the other. Thus was it with Paul when he beheld the proud and populous city of Athens "wholly given to idolatry," his "spirit was stirred in him." So Daniel exclaims, "Rivers of water run down mine eyes, because they keep not thy law." And so did a greater than David "weep over" the rebellious and devoted city of Jerusalem.—The long night of pagan darkness which has hitherto rested upon this great empire, begins to break,—the "confused noise" of war has ceased,—"garments rolled in blood,"

have disappeared,—and the mingled voices of more than three hundred millions of immortal beings are now beginning to be more and more distinctly heard. Their cry is that of those who are still in darkness. “The light of the glorious gospel of the blessed God,” does not yet illumine their paths. The Bread of the son of God, does not yet refresh their famishing souls. Spiritual death reigns throughout this great city, and over this vast empire. O ye blood-bought disciples of Jesus! Do ye hear the deep toned accents of the millions and hundreds of millions of this land, who are thus living a life of spiritual death? Do ye behold them wandering from God and holiness, loving the practice of sin, famishing for the Bread of life, tortured with a guilty conscience, and continually bowed down under the hard and bitter bondage of the great adversary of both God and man? Such had surely been your situation, but for the gospel and love of Christ. Do ye then truly love him who hath done so much for you? Do ye have fellowship with his sufferings? can ye with the blessed Savior, “weep over” his enemies? with him delight to make sacrifices for their rescue? And with him rejoice over them when they return to his fold? Manifest we beseech you your attachment to him and to his cause, by your future conduct, “Freely ye have received, freely give.”

My dear hearers, the registry of another year's events is nearly completed. What the recording angel has written, *has been* written. The past cannot be recalled, but the future may be improved. “Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” AMEN.

ART. II. *Regulations to prevent fires and promote the public security. Translated from the Chinese for the Repository.*

HWUI-LUH is the author of calamities. The same occasions of fear have been discovered to exist among the moderns as among the ancients. The shopkeepers about the environs of the city are continually incurring misfortunes. Thus has it been for a long time. Although these judgments of heaven are distributed promiscuously, and

every place has its allotted portion, still when men discharge faithfully their own duties, heaven cannot visit calamities upon them. If indeed measures are devised for the prevention of fires, and no means is left unprovided—, then although it will not be possible to remedy the disasters from fire which have already occurred, still it is practicable to prevent their recurrence in future.

As to the means of extinguishing fires at present in possession of the metropolis there is nothing superior in quality to our fire engines. But if a fire occurs when the wind is high, and engines are not immediately upon the spot, and if there be no means devised for arresting the flames, they must of course continue to spread until the conflagration becomes general, and they can be subdued only with the greatest difficulty. Therefore the following provisions have been made in order to arrest the fire at the outset. It is especially to be desired that they be reduced to practice.

It is necessary that cisterns and jars for water be set in order upon the roofs of the houses with troughs of bamboo, firehooks, and wooden poles, and whenever a fire occurs, then to break open the roofs and pour in the water in all directions, and thus contrive by all means, if possible to extinguish the fire at the commencement. The only fear is that the measures contrived may not be faithfully carried into execution, and then when the time comes for reaping their benefit men fold their hands without resource and give up all for lost.

Accordingly several regulations have been devised directing how to proceed on such occasions, and are presented in what follows. It belongs to the wise and generous of heart to reduce them to practice.

1. It is proposed that the shops be each furnished with two large cisterns and twenty small jars. With every cistern there must be provided an earthen basin of a moderate size, and placed in the cistern, to be used for pouring the water. The large cisterns are intended to hold a great quantity of water to be constantly in readiness for use. Large troughs also are to be furnished for conveying the water in various directions. The jars are to serve likewise in passing the water about. This matter of having the cisterns and jars prepared and set in order is one which must not be neglected.

2. It is designed that every cistern should have a large bamboo trough, and thus have the water conveyed about from place to place, for use. Tallow of the fir tree is also to be boiled with tree oil, and the inside of the troughs to be anointed with this, in order to pre-

vent their being cracked by the cold of winter. Every trough is to be set on stands with a wooden railing on each side. When they come to be used a support for the trough is to be placed at the mouth of the cistern. In order to prevent their being disordered or upset, it is designed that men be stationed at the sides of the troughs to keep them in order, and also to pass communications from one to the other. From the water which is near a stream is to be formed and led off to that which is more remote, passing from cistern to cistern in order. The connection between those nearer and more distant must not be broken off, lest the water run out and be wasted.

3. It is proposed that cisterns and jars be arranged according to the regulations, at the distance of a yard from each other upon every house. On the roofs are to be placed by the left side at the head of the wall, in front one cistern with the small jars and in the rear the same number of vessels and in the same manner as in front. In the first arrangement of the cisterns they must be so adjusted with reference to each other, that the lower shall regularly succeed those which are higher; also the contiguous troughs must be so fitted together as to form a continuous stream, that the water may pass off in an even current. Then they can be joined and used as occasion shall require.

4. As soon as a fire is discovered a connection is to be formed between the adjoining shops counting five in all from left to right, and three in all from front to rear. The whole number of cisterns will be thirty and of the jars three hundred. Then when the flames first break out the water is to be freely distributed and poured in upon them. They will in this manner be easily overcome and extinguished.

5. It is proposed that every shop shall be furnished with a couple of iron hooks and with two wooden poles, each to be ten feet or more in length. If they are shorter than this it is to be feared that when they come to be applied to use the fire and smoke will suffocate the persons who use them. The iron spike is to be curved at one end in order more conveniently to hook up the tiles. The tiles being raised the water is then to be poured in. The rafters and cross-pieces must not be removed so as to throw down the jars which will be easily broken.

6. It is proposed to have constantly on hand iron hooks and wooden poles, with bamboo troughs and trough supports. Ropes are to be suspended from the eaves of the houses over the walls and near to the sky-lights, to be used in case of emergency. But if they are placed here and there at random, then it will not be possible to

find them when they are wanted, and the mistake will be too late to be remedied.

7. It is proposed to employ watchmen, with fixed wages, on the first and sixth of each month to ascend the roofs and fill the cisterns and jars with water, thus avoiding a failure in case of need, which would be a mistake of no slight consequence.

8. It is proposed in order to furnish instruments for the prevention of fires that the respective owners of the shops bear one half of the expense, and those associated with them the other half. On these terms the public is pledged to provide for the permanent security of individuals against fire.

9. When fire is apprehended in any place, he whose duty it is to be on the lookout, will take his stand upon the roof, and piercing through two or three of the tiles, observe whether there be any fire or smoke issuing from below. In this manner if there be a fire it will be discovered and its ravages avoided.

This document was circulated and posted up as early as the twenty-first year of Kiákíng. But men appear to have lightly regarded it, as they have not yet fully carried its requisitions into effect. A few only have recently prepared the cisterns and jars as required. Their number is still inconsiderable. The houses are not yet all furnished in the same manner. In many cases also there are no troughs provided for conveying the water about. The cisterns are indeed in some instances arranged, but the aqueducts are not connected with each other as required. There are moreover no long hooks to raise up the tiles for pouring in the water. The proper measures have not yet been taken. This document is therefore again presented to the public notice. If those families which have the ability will have regard to those which have not, and will aid them to overcome the difficulty of supplying the cisterns and jars with water to be conducted in various directions, then they will not only benefit others, but fire being thus prevented from communicating to their own buildings they will thus secure advantage to themselves.

It is only for them to see that the measures here recommended be faithfully carried into execution. Then the matter of fires will be put to rest, and men may rejoice in their possessions and abide in their dwellings in safety. How is it possible that any individual or family should be actuated by purely selfish considerations, without any regard to the security of others.

Every one ought to look beyond the present and not grudge a little expense. But if, as it respects this proposition, only five in ten

give their assent, and thus five families making the necessary arrangements set an example for the rest, it is believed that all will finally come to the same determination. It is also necessary that the public furnish a discreet and able man who shall be appointed to procure labor and have the general oversight of business. Then if he give his sole and undivided attention to affairs, they will proceed without difficulty, and the trouble of endless discussions will be avoided.

The exact record of Lí Chángjin of the District of Nánhái. Printed and published by Kung, at the Kingslú Office.

ART. III. *Letter from M. Grandjean, Missionaire apostolique, to his family. (From the Annales de la Pro. de la Foi.)*

MY DEAR PARENTS,—I arrived from Laos, where I was sent by my superiors last year, soon alter the cessation of the rains. Although my journey has been unsuccessful, and I have not ever had the consolation of adminis'ering baptism to a single dying child, I will nevertheless give you an account of it, which will not be without interest to you, since it relates to a country and to a people yet so little known in Europe.

I left Bangkok on the 5th December, 1843, with four rowers; accompanied by M. Vachal, a missionary, who had been in Siam about a year, and who was in another boat. From Bangkok to Latteon-Lavan, a town which we reached on the 16th Dec., the borders of the Meinam are very populous; we continually find houses scattered here and there along the banks; from time to time large villages appear, and almost every day some small towns are met with where a governor resides. So far the river is not very rapid, and the voyage is rather pleasant. But when Latteon-Lavan is passed, the horizon gradually contracts and becomes sombre; to the right and left we begin to perceive mountains, between which the Meinam precipitates itself with the force of a torrent, covered with large uprooted trees, which it carries away at the time of the rains, and which are afterwards left more or less fixed in the sand. When the inundation is over, this obstacle renders it impossible to travel at night, and even makes the navigation perilous by day, for the boat frequently strikes against one of these trunks half hidden by the water, which often are not seen in time to elhun them.

The borders of the river consist only of vast forests, almost impenetrable, filled with tigers and other ferocious animals, which render it impossible to sleep near the shore; so that one is obliged to make fast the boat at a distance from these dangerous banks. For the rest, it is only after two, three and four days journey that a wretched village is met with, where nothing can be purchased; the towns are placed at very long intervals:—we only saw one, very small, from Latteon-Lavan to Rahang, where we arrived on the 31st of December.

In all these regions there reigns such a scarcity, that we could with difficulty procure sufficient rice: fortunately we had brought with us from Bangkok a good provision of dried fish, and our people from time to time killed us some pelicans, or some large herons; without which we should have often been obliged to content ourselves with our rice only. We regaled ourselves with one of these birds on Christmas day, upon a beautiful sand bank, where we had stopped to pass this holy day.

For the rest, the first month passed without any disagreeable accident, and without any one thinking of stopping us; for as we were both in boats called *Annamites*, and which the couriers of the king usually employ for their messages, we were everywhere taken for messengers of the prince, so that the governors and officers of customs did not dream of demanding of our people who they were, nor where they were going. As for us, of course in touching at stations subjected to the surveillance of officers, we were careful not to shew our faces. However when we arrived at Rahang, a considerable town, only distant twenty or thirty leagues from Moulmein which belongs to the English, on the Gulf of Bengal, we found there a very severe customs officer who does not allow a single boat to circulate without a pass; we did not try to pass this post stealthily, as we had done elsewhere; but we judged it better to show ourselves directly and in open day to the governor, to see if it would not be possible to gain him by some small presents, reserving to ourselves, in case of refusal, to try the passage in another manner. I then took with me a bottle of eau de cologne, a small packet of tea and a pair of scissors, and boldly presenting myself before him, I announced to him that we were *Bad Luang de Bangkok* (for so they call us); that we intended to go to Xieng-Mai the capital of western Laos, and that we did not wish to pass without seeing him and offering him some tokens of our friendship. After this opening, and without giving him time to reply, I asked him which of two roads he thought

the most easy,—whether to continue our route in a boat, or to go by land with elephants.

I hoped by this tone of assurance to make him believe that we were all right, and that it would be useless to require any proof of it. But my ruse did not succeed, for his first word was to ask us if we had passports. Yes, we have them, I quickly replied. We had in fact a paltry letter of a Christian mandarin, which in substance bore that he had orders from such a prince to all the governors of towns, chiefs of villages and of customs to allow to pass freely some *Bad Luang*, who went to visit the Christian Chinese and Annamites, scattered through the kingdom; but he did not say that we were permitted to preach to the peasants, much less, that we could pass the frontier.

As he demanded to see the pass, it was necessary to give him this letter, on which we placed no reliance, but which the difficult case in which we found ourselves, obliged me to exhibit. By the grace of God, it was imperfectly understood, and was looked upon as a recommendation emanating from the prince who was mentioned in the letter. Thus he was careful of stopping us. On the contrary, after having read this paper, the governor told us that we were free to go where we wished; as to prosecuting our route by the river, he added we could not do so on account of the numerous cascades which are met with; at the worst we could go by land with elephants; but the roads being very difficult we had much better take a river which he mentioned to us, and which would conduct us to a town called Thoën, from which we would easily reach Xieng-Mai with the elephants. I replied that we would follow his advice. After having obtained from him a letter which was a passport in good and proper form to penetrate into Laos, we continued our route towards Thoën, where we arrived in seven days.

As you see, we passed the new year somewhat in the same manner as we had done the Christmas festivities. We had not a bird to eat on this day, but we regaled ourselves with dried fish and salted eggs, which we had bought at Rahang. I thought a little of the holy day, of you both, and of persons who are dear to me; alas! it was not in my power to offer up for them the holy mass. Arrived at Thoën, we confided our boats to the governor, and engaged elephants to traverse the immense mountains which we had before us. They do not form a very high chain; but they are filled with savage elephants, tigers, and panthers, which render the defiles exceedingly dangerous. We took five days to pass them, during which we passed the nights in the open air, having only the shade of the trees to guard us from the dew,

and large fires lighted around our camp to preserve us from the wild beasts. These fires, which we were careful to keep up until day, served also to warm us; for you are aware that in the month of January, in the middle of forests, and at a latitude of twenty degrees or less, we come, above all during the darkness, to breathe a very cold air.

When we arrived at the top of the highest of these mountains, and we were permitted to cast our eyes over this poor Laos, where a missionary had never before set his foot, I felt moved; a thousand different thoughts passed through my mind; not able to contain the movements which agitated my soul, I chanted with a loud voice the *Te Deum*, to thank God for having assisted me to penetrate into these infidel regions, amongst these nations for so many ages debarred from the light of the Gospel. I then sung the *Veni Creator*, to conjure the Lord that he would be pleased to complete his work, and cause the holy seed to fructify a hundred fold which I was soon going to commit to this new ground, at present all covered with brambles and thorns. It is scarcely possible, it is true, to find any one who sings worse than myself; but as these mountains, until then cursed of heaven, had never before the happiness to hear the God praised who made them, I assure you that they were so enchanted with my voice, that it may be said that they delighted themselves, by their echoes, to repeat in emulation my accents.

During all this time, I traveled alone with two small servants who accompanied me. My brother, who was slightly indisposed, followed me at a distance mounted on an elephant. When we had descended into the plain, we traveled for two days over a very large and very pretty country, which appeared to have borne a good crop of rice: they were gathering the harvest. At last we arrived safe and sound at Xieng-Mai, on the 18th January 1844. This little journey on elephants cost us about twenty francs without reckoning the expense of food which amounted in whole to my brother, myself, two men, and three young boys, to six francs. At day break, they cook the rice, which they quickly eat, and then travel for fours hours in the morning without stopping. They then make a second meal similar to that of the morning, after which they abandon themselves to merriment and to prattle near the fires which they have kindled for the night.

There are ordinarily distinguished two kinds of Laocians, one of whom are called *Thoung-Dam*, that is *Black-bellies*, and the other who are called *Thoung-K'iao*, that is *White-bellies*. They are thus

named because the men of the race of *Black-bellies*, when they arrive at the age of 14 or 16 years, are accustomed to have drawn upon their bodies different figures of men, flowers, elephants, tigers, serpents and other animals. This operation they perform by making, by means of many needles joined together, a number of punctures upon the epidermis; they then apply a black ink which brings out all the designs traced upon the skin; they bathe themselves gently afterwards, and the impression is ineffaceable. The tattooing is not executed without pain; for they are obliged to bind the patient, who generally continues sick for 15 days, and who sometimes even dies. However, as the young Laocians cannot obtain wives if they lack this kind of beauty, there is not one amongst them who does not voluntarily submit to this painful operation. The *White-bellies*, on the other hand, are contented with their natural graces.

All these people extend, on the north to the frontiers of China, on the south to the kingdom of Siam; to the east they march with Cochinchina and Tong-king, and on the west with the Birman empire. The western region belongs to the *White-bellies*, the *Black-bellies* occupy the provinces of the east. They are divided into a multitude of petty kingdoms, of which the prince of each has the power of life and death; but, with the exception of two or three only, they are dependent on the king of Siam, who names them or deposes them at his own pleasure; they are, moreover, obliged to pay him an annual tribute. Nevertheless, as they are at a great distance from Bangkok, and as, if united, they could cause the whole power of Siam to tremble, the sovereign prince has a great respect for them, he manages these crowned vassals gently, and always makes them some presents when they carry their tributes.

In general the *White-bellies*, do not very much regard their talapouns or their idols; their character approaches to that of the Cochinchinese, and it appears that it would not be difficult to convert them to Christianity. The *Black-bellies*, on the other hand, have a nature which differs very little from the Siamese; they are strongly attached to their pagodas, to their religious books, and whoever amongst them has not been a talapoin, for sometime at least, is generally despised; they call him *schondib*, that is *hard-man* or profane, and he cannot easily find a wife; they are otherwise subject to the most gross superstitions.

I should have preferred to have placed myself at first with the *White-bellies*, as presenting a more sure and at least as abundant a harvest, but Mgr. the Apostolic Vicar did not judge it expedient, or

rather he believed that it was more important to hasten to take in some sort possession of the west, because these people being only some fifteen days journey from Moulmein where there are protestants, he was afraid that the biblists established in that city would not miss sowing amongst them their errors, before we could enlighten them with the brightness of the faith. However, as we know these countries from our own experience, we have no such dread, and we are very certain that the ministers who cannot take a step without their wives and children, could never think of sleeping for fifteen days in the midst of tigers, in order to come to reside in a country where, with all their gold and their silver, they could not procure themselves any of the material comforts of life.

After having said a word in general upon the *Black-bellies* and the *White-bellies* it now becomes necessary to speak more particularly of the kingdom of Xieng-Mai, where I have resided for two months and a half. This kingdom is the farthest to the west of all the states of Laos, and it is also one of the most considerable. The capital, which bears the same name, is built at the foot and to the east of a pretty high mountain, a large and beautiful plain. It has a double girdle of walls, both surrounded by broad and deep ditches. The interior circumference is, if the king is to be believed who told me, a thousand fathoms long by nine hundred broad. As this city is built somewhat similar to all those of India, that is the houses do not touch each other and are surrounded by trees and little gardens, it is not easy to estimate the population. The eldest son of the king assured me that it contained more than a hundred thousand souls; but he evidently exaggerated, and largely; after having traversed Xieng-Mai many times and in all directions, I do not believe that we can give it more than 20,000 inhabitants, even including the different suburbs, which are without the walls. To the east of the city, and at only three or four minutes from the fortified space, runs a river the banks of which are partly covered with houses: unfortunately they are all inhabited by the bankrupts of Bangkok, who have fled there changing their names, to shun the pursuit of their creditors. The king willingly gives them asylum, because they increase his power and revenues. In this state the villages are very numerous; but not having seen them, I cannot state the total population.

Wine, pigs and poultry are plentiful; on the other hand there are few fish, and these very small, and almost no vegetables; so much so that during lent and on the Fridays and Saturdays we had nothing to eat but eggs, with the leaves of a very bitter kind of radish; there

was every day the same repetition without any change. The pigs and fowls are reserved for rich persons. Money also, is so scarce that few families could allow themselves the use of flesh. They commonly live on rice, without any other seasoning than a kind of very strong red pepper, to which the mouth of an European can scarcely accustom itself, or little fishes which they pound and cause to rot previously; I never could prevail upon myself to eat them.

These people have a great many cattle, very small, which have scarcely any milk, and which they never think of milking. When we told them that in our country the milk of the cow was much esteemed, and that it formed a savoury food, they laughed and only held our countrymen in contempt. As for oxen and elephants, although they also abound, the inhabitants seldom kill them, and only eat the flesh when die from old age. They are employed in cultivating the fields, to carry the cotton which they purchase in the neighboring kingdoms, and to bring in the rice in the harvest time.

This transport, which I have often witnessed, is made in too curious and too amusing a manner not to have a word about it. They beat the rice upon the field where they have gathered it; then, when the grain is gathered into heaps, they go every morning, each with a train of fifteen, twenty or thirty oxen. The first of these oxen, that is the one which walks at the head of the troop, generally has the head covered with garlands surmounted with a bunch of peacocks feathers, and the neck surrounded with little bells. All these animals have two kinds of baskets on their backs, which hang each side, and which are filled with rice, after which they return to the city making a dreadful bustle; for the bridge which is at the gates of the city, not having a breadth of more than two fathoms, the convoys which are entering come in contact with those going out. A general melee results. Each one runs hither and thither to find his wandering cattle; the shouts of the drivers, the lowing of the oxen, are mixed with ringing of a thousand bells. The elephants at a grave pace, come into the midst of this rout, with their large bells which have each a different tone; then the buffaloes scared by the ringing open, by charging all in the breach, a merciless gap, followed by their masters who cry: *nen tua ha di Hhuai Souak*, that is, take care! take care! a mad buffalo! At last the idle spectators who gather in crowds, increase the tumult more, by their cries and their incessant shouts of laughter. The whole make a truly comical affray, a scene made up of the trunks of elephants, horns of oxen, of Laocian sticks, which rise, fall, and cross in all directions; and the spectacle which com-

mences at break of day, is prolonged until 9 or 10 o'clock, the time when the carrying is stopped, because the sun has become too hot. Such for some is the labor, for others the sport of the month of January.

With these people the cultivation is almost confined to rice. Industry is by no means flourishing. As the river which goes to Bangkok is very dangerous (from Xieng-Mai to Rahang thirty two cascades are reckoned, where many boats are lost each year) and the communication with the other towns can only be made by elephants and across mountains without end, there are few of the Laocians who devote themselves to commerce. As for those who have gathered in their harvest, they live in almost perfect idleness until the month of June or July when they again begin to labor their fields. For the same reason they have very little currency, and almost all the purchases are made by barter. Salt above all holds a very important price in their transactions; with it they can procure whatever they want; it comes from Bangkok and is sold very dear at Xieng-Mai.

The laws of the kingdom are of a very severe nature; for a considerable robbery, they have the penalty of death, and for a simple larceny repeated three times, the same sentence is incurred. Theft is therefore not so frequent as at Bangkok. Although there are a great number of drunkards at Xieng-Mai (the natives make all the wine of rice, which they drink to excess) they very rarely fight or dispute. During the whole time that I lived in this country, I only heard of one quarrel, and that was between females. One of these, in her anger, having wished to destroy the hut of the other, the latter carried her complaint to the prince, who quickly arrived with a troop of followers, seized the brawler, and put her in irons where she remained for more than two months; and it was only by the influence of money that she was released.

Although I have stated a little above that the character of the *Black-bellies* differs little from that of the Siamese, I believe the former however more curious, and above all more beggarly; this last quality, if it is one in them goes so far, that it has many times happened that the minister of the king himself has asked us, sometimes for a fruit which he ate before us, as a child would have done, sometimes for two or three eggs which he carried away with him. I would not wish to decide which of these two people is the most cunning and most deceitful; however if it was necessary to adjudge a premium, I would give it to the Laocians who impose the more easily on account of their more free and more open exterior. They are besides, without

respect for decency. I have sometimes reproached them with having no other religion than the depraved desires of their heart, and they have acknowledged it without blushing.

As regards the women, they are more active, more industrious, and more intelligent than the men. They have an undoubted empire over their husbands, and can drive them away when they are not content with them. If the prince had not forbidden, under pain of death, the embracing our holy religion, they would certainly not have been slow in turning Christians, and their husbands would not have missed following them.

At Xieng-Mai there are nearly as many pagodas as houses; we cannot take a step without encountering them to the right or the left. There are reckoned, in this city alone, at least a hundred which are each inhabited by ten, twenty or thirty talapoins, without mentioning those, in very great numbers, which have fallen into decay, and which they do not repair. As for these talapoins, they are almost all young men who scarcely know how to read, and who pass their time in sleeping, gaming, or in doing worse still. They have many times themselves told a part of their irregularities; but even if they had told us nothing, we have seen enough with our own eyes to be able to affirm, without any danger of lying, that all their pagodas are schools of immorality.

However, the blindness of these poor people is so profound, that they persevere in a worship which dishonors them. They know, they understand, now that their god is only a phantom, that their religion is only a tissue of lies, their temples receptacles of vices, and yet they refuse to be converted; they fear the threats of their king. These unhappy persons come in crowds to be instructed, many already prepared for baptism; but a single word of the prince replunged them all in their errors. Oh! how inscrutable are the judgments of God! O all ye who read this letter, I conjure you by the blood and death of our Lord Jesus Christ not to pass a single day without praying for these slaves of fear, that at our return amongst them, we may find them better disposed.

I will not say anything of the causes which obliged us to leave the country. I have mentioned them at length in my letter to M. Michard. I will only add a word of our course after leaving Xieng-Mai, and before arriving at Bangkok. Departing from the capital on the Friday of the Compassion of the holy Virgin we reached the same day, another small kingdom called Lapoun, to the south of Xieng-Mai. On our arrival we repaired to the seat of government, the town

hall of the place, where we found six to eight mandarins, who assembled there every day to hear the complaints of the people, adjudicate disputes and administer the public affairs, almost entirely entrusted to their care. They asked us who we were, from whence we came and what business had brought us to the country. They knew already, for many amongst them had seen us at Xieng-Mai; but these are the questions with which they are accustomed to begin the conversation. We took advantage of them to announce the good tidings of Jesus Christ. A mocking laugh was almost the only answer which they gave us. They permitted us however to instal ourselves in a kind of room, situated without the city, where we admonished from morning to night the curious who came to examine us. We were never at rest. During the night, forty to fifty talapoins met outside of our asylum, beating the drum and uttering vociferations which did not allow us an instant of repose; sometimes they even threw stones against our dwelling, but without, nevertheless pushing the insult further.

After having uselessly complained at the town hall, I took the resolution of going alone to the king: I entered his palace without being announced, and spoke to him with such boldness that he was afraid, and immediately prohibited these talapoins from molesting us in future. They obeyed him; but as these people were anything but disposed to receive the word of God, we shook the dust from our feet, and directed our course towards the southeast. After four days journey, always in the midst of mountains, having nothing but rice and eggs to eat, we arrived at another kingdom called Lakhon; we rested there twelve days, only reaping as the fruit of our exhortations, contempt, railleries and insults. These things would have been carried even further, if we had not had letters from Bangkok; as they believed that these recommendations had the seal of a royal prince their malevolence did not dare to come to blows. Seeing then this people rebellious against the grace, we resolved again to continue our journey, always towards the southeast, and always across mountains without end.

Until now I had traveled on the back of an elephant, and although the motion of this animal is extremely rough and incommodious, I had found myself until then very much at ease; but at this last station not being able to procure more than the elephants required for the transport of our effects, it was necessary for us to have recourse to traveling on foot. This was in the month of April; the heaven was of fire; the heat had withered the leaves of the trees and caused them

to fall ; the springs were nearly all dried up, and the pathways which we followed consisted of very sharp rocks or of a burning sand. On the first day my feet suffered so much that on arriving at the place where we were going to sleep the skin was all blistered. On the following day, not being able to put on my shoes, I found myself in the evening with the soles of my feet quite burnt;—when we arrived at the third station I could scarcely make a step. In order to avoid the extreme heat of the day I took with me one of my servants and we pushed on in advance in the morning, calculating to halt at mid-day and wait for the elephants. Unfortunately the guide overslept himself.

Not finding anything arrive, we began to fear that the tired caravan had halted before reaching the place of rendezvous. What was to be done? the day was declining and we were dying of hunger; to retrace our steps, without knowing if it would be necessary to go far, was impossible, we were without strength; to pass the night without fire, in the midst of tigers, that would be scarcely practicable. What was to be done then? As we had been told that there was before us, at a short distance, a small village, we rallied our strength, and decided on going to demand hospitality in this hamlet, where we could wait for our elephants which could not fail to pass it on the following day.

The night advanced very fast, and we could not discover any habitation; my servant could go no further; I still hobbled on, but I began to think that we would be obliged to go to rest fasting, when at last we found near to us a little cabin. We went and demanded asylum. The people whom it sheltered, not having reaped any rice this year had nothing to eat but buds of trees, with a kind of wild potato which grows naturally in the forests. These potatoes would be deadly poisonous if they were used without caution; before being used they are cut into pieces, steeped in water for some hours, exposed to the sun until they are well dried, after which they are cooked, but they are only eaten when they have nothing else.

These poor people told us that they had nothing else to give us, but that if we would go to the chief of the village, whose house was not far off, we would there get a little rice. We followed their advice, and after we had drunk a cup water, we set out. On our arrival at the chief's I told him who I was, and how I came to knock at his gate; further that I prayed him to give some food to two men who were dying of hunger, promising to recompense him on the following day when our elephants should pass. He gave us a little cold rice,

nixed with the wild potatoes which I have above mentioned. This rice was pressed into a kind of rush baskets, of which the opening was just large enough to admit the hand. My domestic and I seated ourselves on each side, and by turns we plunged our hands in this strange ragout; it was so unpalatable, that it was necessary to drink at each mouthful in order to make it go down.

On the following day our elephants did not arrive, they told us that undoubtedly they had taken another road which passed at three leagues from the village where we were; we sent to search for them, and, only on the second day, we learnt that they had been seen on the route of Muang-Tre, and that before long they would reach that town. At this news my hosts made me a ragout with the skin of an elephant paunch, and I departed. My sores were not at all healed; but it was necessary to advance *bon gré mal gré*, for my confrere, from whom I had been separated for three days, was in greater pain than myself. I rejoined him at Muang-Tre the same evening. This time my feet were so bruised that I was laid up for a week without being able to walk.

We approached the rainy season; it was time to think of returning. We then quitted Muang-Tre, and after having again slept four nights in the mountains, we reached a Siamese town called Tait upon a different river from that by which we had ascended. There we bought a vessel and in twelve days we arrived at Bangkok. This journey has so blanched my hair, that every one puts me down at sixty at least; they call me the *old father*; I am however always in excellent health, and I reckon myself strong enough to go again. God will perhaps some day bless our labors.

ART. IV. *List of Foreign Residents in Canton, July, Anno Domini eighteen hundred and forty-seven.*

Iwan-hing kai.

Rev. G. Pearey.

Danish Hong,

Teh ling kai.

No. 1, and 2.

AKAU'S HOTEL.

No. 7, and at *Ik Hong, Honam.*

HUGHESDON & Co.

Charles Hughesdon, and family.
Henry Rutter.

William Rutter.

No. 8.

Edward Vaucher.

Fritz Vaucher.

No. 9.

Rev. A. P. Happer, M. D.

Rev. J. B. French.

Rev. W. Speer.

No. 13.

Maneckjee Bomanjee.

Cursetjee Eduljee Chinoy.

Byramjee Muncherjee Bhundara.

Jamsetjee Cursetjee.

No. 15.

REYNVAAN & Co.

H. G. I. Reynvaan.

L. Carvalho.

H. Hyndman.

M. J. Senn, Van Basel.

No. 16.

Rev. J. G. Bridgman.

Joaq. dos Anjos Xavier.

New China Street.

No. 1.

George Ryan.

New Hong,*South Teh-hing kai.*

No. 1.

Soomjee Visram.

Hassen Esmael.

Sardarkan.

Alli Mohamed Khan.

No. 2.

Sherifkan Kanjee.

Cursetjee Hormusjee.

No. 3.

Saiboo Taib.

Solaman Tar Mohamed.

Cossim Omar.

Bellah Mohamed.

Joseph Gal Mohamed.

Ramtolla Hassam.

A. Viegas.

S. A. Seth.

Jumabhoy Jewraz.

Isaac Ally Mohamed.

Fazel Damany.

Gaugjee Gool Mohamed.

No. 5.

Dayabhoy Jamal.

Dossabhoy Mowjee.

Ebrahim Shaik Hussun.

No. 6.

BENJAMIN SEARE & Co.

Benjamin Seare, and family.

Spanish Hong.

HENRY MOUL & Co.

Henry Moul.

Alfred Moul.

French Hong.

No. 1.

George Barnet.

H. Wiltshire.

No. 2.

BOVET, BROTHERS & Co.

Louis Bovet.

Fritz Bovet.

No. 3.

PESTONJEE FRAMJEE CAMA & Co.

Maneckjee Nanabhoy.

Rustomjee Framjee.

Bomanjee Muncherjee.

Limjeebhoy Jemsetjee.

Merwanjee Pestonjee.

Covasjee Pestonjee.

No. 4.

NOOR MAHOMET DHATOOBHOY & Co.

Thawerbhoy Allain.

Nanjeebhoy Hassam.

Mohomed Thawar.

Careem Mawjee.

No. 5.

AMNERODEEN & SHAIK DAVOOD.

Jufurbhoy Budroodeen.

Shaik Hussun Shaikammud.

Nuzmoodeen Shojaully.

Surrufully Chadabhoy.

Shaik Munsoor Nezanully.

No. 6.

P. & D. NESSERWANJEE CAMAJEE.

Pestonjee Nowrojee Pochawjee.

Dorabjee Ncссерwanjee Camajee.

Hormusjee Nesserwanjee Pochawjee.

No. 7.

A. R. B. Moses.

No. 8 and 9.

AUGUSTINE HEARD & Co.

John Heard.

Joseph L. Roberts.

J. H. Everett.

William Gilbert.

C. G. Clark.

Augustine Heard Jr.

D. P. Marques.

New French Hong.

No. 2.

R. McGregor.

No. 4.

C. AGABEG & Co.

C. Agabeg.

H. Galstin.

J. Lopes.

No. 5.

B. Kenny, surgeon, and family.

Florencio do Rozario.

Joze da Rocha.

Mingqua's Hong.

No. 1.

John A. T. Meadows.

No. 2.

CHALMERS & Co.

Patrick Chalmers.

James Dickson Park.

No. 3.

LINDSAY & Co.

T. Buxton.

F. Chapman.

Mingqua's New Hong.

No. 1.

A. A. RITCHIE & Co.
Henry M. Olmsted.
J. Manuel Mur.

D. W. Schwemann.
Wm. Dreyer.

No. 2.

DE SOUZA & Co.
M. E. De Souza.
Lazar Zechariah.
Samuel S. Hamilton.

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Dossabhoy Hormusjee.
Ruttunjee Framjee.
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John Butt.
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Jamoosjee Nuserwanjee.
Jamssetjee Eduljee.
Dadabhoy Hosunjee.
Muncherjee Eduljee.
Merwanjee Dadabhoy.
Pestonjee Rustomjee
Ardaseer Byramjee.
Palunjee Nuserwanjee.
Fortonato F. Marques.
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Cursetjee Rustomjee Daver.
Dhunjeebhoy Framjee Cash.
No. 3.
Cowasjee Pellanjee.
Cooverjee Bomanjee.
Sapoorjee Bomanjee.
Cowasjee Framjee.
No. 4.
Cursetjee Pestonjee Cama.
Rustomjee Ruttonjee.
Dhunjeebhoy Ruttonjee.
No. 5.
Dadabhoy Burjorjee.
Rustomjee Burjorjee.
Sorabjee Byramjee Colah.

No. 6.

Aga Meerza Boozrug.
Aga Merrza Mahomed.

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Adam W. Elmslie.
Thomas T. Meadows.
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G. Lewin.

JARDINE MATHESON & Co.

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R. H. Rolfe,

A. da Silveira.

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William Frazer Bevan.

A. Johnston, jr.

G. Napier.

BELL & Co.

J. M. Smith.

T. Dale.

R. Gibbs.

F. Wilkinson.

HOLLIDAY, WISE & Co.

John Wise

Roger Jacson.

John Shepard.

Charles E. Bateson,

S. K. Brabner.

DEARIE, CALVERT & Co.

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H. C. Read.

R. F. Thorburn.

J. L. Maclean.

Jehangeer Framjee.

BLINKIN, RAWSON & Co.

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A. P. Croon.

Henry Balkwill.

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Archibald Dunlop.

Samuel Gray.

RUTTONJEE HORMUSJEE CAMAJEE & Co.

Ruttonjee Hormusjee Camajee.

Burjorjee Hormusjee.

Maneckjee Cooverjee.

B. & N. HORMOJEE.

Burjorjee Hormojee.

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Nusserwanjee Bomanjee Mody.

Munchersaw Nusserwanjee. Mody.

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Dhunjeebhoy Hormerjee.

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A. Small.

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James Whittall.

REISS & Co.

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Thomas Everard.

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Abdulah David Sassoon.

Eliaoo D. Sassoon.

A de Miranda.

Solomon David.

Benjamin Elias.

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Francis B. Birley.

J. Bellamy.

M. de Silva.

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Samuel Hill.

Ferdinand Blass.

O. E. Muller.

Whampoa Anchorage.

Henry Holgate, surgeon.

Thomas Hunt.

Nathaniel Beaed.

Charles Tobey.

Lung-hing kai.

Rev. Dyer Ball, M. D. and family.

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Rev. I. J. Roberts.

ART. V. *An inquiry respecting the mode of designating the third person of the Godhead in Chinese.*

THERE are few subjects in connection with the translation of the scriptures into the language of a heathen people which cause the translator more anxious solicitude than the rendering of the names and appellations of the true God. These names and appellations appearing in every part of the sacred volume give a character to the whole, and as they are translated properly or improperly will the name of God be glorified or dishonored and his word faithfully or unfaithfully communicated to the people. A faithful translator can never be willing to follow his own judgment in communicating what is to be regarded as the word of God. His anxious and careful inquiry is what is the precise meaning of the *original expression* and what native expression will most exactly embody this meaning. It has therefore been with no small pleasure that we have perused those articles which have from time to time, appeared, containing a critical and candid investigation relative to the mode of translating the word 'God.' By these investigations we consider it clearly settled that the word 神 is the most proper expression for this use. There have also from time to time appeared some remarks which are worthy of consideration relative to the proper Chinese terms for designating the HOLY SPIRIT; but such remarks have usually been brief and the subject seems still open for farther consideration. If the following remarks can be of any service either in elucidating this subject or in calling forth a more able investigation they will not have been written in vain.

The Hebrew word רוח is used in a very extensive and varied signification. (1) Its primary signification is that of breath or wind. When the idea of breath is expressed in Hebrew it is *usually* though not invariably by this word;—but the idea of wind is I believe expressed exclusively by it. This usage is too common to need further illustration.

2. It denotes the intellectual, moral, and immortal part of man. Gen. 26:35. 'A bitterness of *spirit* to Isaac.' Gen. 41:8 'Pharaoh's *spirit* was troubled.' Joh. 20:3. 'The *spirit* of my *understanding* causeth me to answer.' Ps. 5:10 'Renew a right *spirit* within me.' Eccl. 12:7. 'The *spirit* shall return to God who gave it.' Eccl. 3:21. 'Who knoweth the *spirit* of man that goeth upward or

the spirit of the beast that goeth downward.' In this last passage it also refers to spirit or living principle of beasts as well as to man. In this second signification, the word under consideration corresponds very nearly with רִיחַ which is used with about equal frequency when the intellectual, moral or immortal part of man is concerned;—See Gen. 1:20. E. 23:9. Num. 21:4. Ps. 19:7. 'Converting the soul.' Prov. 19:20. 'That the soul be without knowledge is not good.' Ps. 16:10. 'Thou wilt not leave my soul in hell.'

3. It denotes what is spiritual in opposition to what is corporeal as Isa. 31:3. 'Their horses are flesh and not spirit.'

4. It is used with great frequency to denote the spirit of God, as it goes forth to renovate, influence or more upon the minds of men. It was this which originally moved upon the face of the waters, reducing chaos to order, it was this which was given to Moses to fit him for his work; it was this which moved all the prophets and holy men who spoke under his influence. Examples of this usage are of too frequent occurrence to need particular quotation.

5. It is used to denote other spiritual beings.—Kings 22:21. 'There came forth a spirit and stood before the Lord.' Zech. 6:5. 'These are the four spirits of the heavens which go forth from standing before the Lord of all the earth.' Job. 4:15. 'Then a spirit passed before my face.'

6. It is used to denote the spirit, energy, power, or disposition of particular Persons—Num. 11:17. 'I will take of the spirit which is on thee and put it upon them.' Wum. 14:24. 'Caleb had another spirit.' 2. Kings 2:15. 'The spirit of Elijah doth rest on Elisha.' Dan. 5:12. 'An excellent spirit was found in Daniel.'

The Greek word Πνευμα very nearly corresponds with the Hebrew רִיחַ and is usually used as its representative in the septuagint; ψυχὴ and καρδιά are however sometimes used in its place. In the N. T. usage there is a general conformity of this word to the Hebrew,—with however a few points of difference which deserve attention.

1. It very seldom occurs in the N. T. with the primary signification of *wind* or *breath*. Though these ideas are of very frequent occurrence, they are, except in two or three instances, invariably expressed by *other words*. John 3:8. 2. Thess. 2:23. and *perhaps* Heb. 1:7 are the only instances in which this word is used with this signification. It would seem to have been the design of the N. T. writers to drop this signification which is not essential to the main idea which they wished to express by the word and appropriate the word exclusively to those other ideas which they have constantly

expressed by it. In John 3:8 where it is used for wind there is a manifest reason in the connection for its use so that this passage proves but little in favor of the word's usually retaining this idea. Hence Πνευμα with the idea of wind may be regarded as nearly obsolete in the N. T.

2. As רִּיחַ is used in common with נֶפֶשׁ to express the intellectual moral and immortal part of man, so Πνευμα is used in a similar manner in common with ψυχη to express the same idea.

3. The Greek word much more frequently than the Hebrew is used to denote that which is spiritual in opposition to what is corporeal, Luk. 23:39. 'A spirit hath not flesh and bones as ye see me have: John 4:24 "God is a spirit and they that worship him must worship in spirit and in truth," in opposition to the external, local, formal worship of which the Samaritan woman had been speaking. John 6:63. 'It is the spirit that quickeneth, the flesh profiteth nothing. Rom. 8:1. 'Who walk not after the flesh, but after the spirit.' 2 Cor. 3:6 'For the letter killeth but the spirit giveth life.' 1 Pet. 3:18. 'Being put to death in the flesh—but quickened by (in) the spirit.' It is also worthy of special remark that adjectives derived from Πνευμα, never in the N. T. have the signification of *wind* but are always used to denote that which is spiritual, superior, excellent, efficient, religious, in opposition to what is material, low, inefficient or carnal. Rom. 7:14. 'The law is spiritual but I am carnal.' 1 Cor. 3:1. 'I could not speak unto you as unto spiritual but as unto carnal, even as unto babes in Christ.' 1 Cor. 15:44. 'It is sown a natural body; it is raised a spiritual body.' Rom. 7:6. 'To be carnally minded is death—but to be spiritually minded is life and peace.' Gal. 6:1. 'Ye which are spiritual.' Passages of this kind are of very frequent occurrence.

4. 5. 6. In each of these significations the Greek word so nearly corresponds with the Hebrew as not to need additional remark.

From all these remarks we infer that if a Chinese word cannot be found which shall embody *all* the significations of the original word for *spirit*—the signification of *wind or breath* may most easily and safely be dispensed with; and that a word should be sought whose radical idea is that of *spiritual* in opposition to *carnal*—and which is used to denote the spirit of God, the spirits of men and other spiritual beings; and if one cannot be found which in addition to the above particulars, is capable of being applied both to holy and unholy spirits—both to what is excellent and to what is perverse—

then, for the *Holy Spirit*, we must choose one which embodies the idea of excellence and superiority.

The Chinese word 風 corresponds with the (1) signification of Πνεύμα, wind, which has been shown to be its *least* important signification in the N. T. It may perhaps also correspond to some extent with what we have given as the (6) signification—viz. 'The spirit, energy, or disposition of a person; as a benevolent, a literary, an energetic spirit. Thus in the common expression 風俗. 'The spirit and customs,' of an age or nation. This may be a 正風 a 善風 a 仁風 or more likely a 惡風. In this sense there might perhaps be no objection to the use of this word in such passages as Luke. 1: 16. 'Spirit and power of Elias.' But this word is never used to designate what is *spiritual* in opposition to what is *material or carnal*—nor is it applied to the spirit of the gods or the spirits of men—or to any other spiritual beings as such. Hence it fails in all the *important* significations of the original word and of course can have but small claims to be used as its representative.

The word 鬼 is often used to designate the departed spirits of men, and also a great variety of other spiritual beings; but it involves in itself the idea of inferiority, degradation, and often of depravity—Hence though it may probably be the best word to designate evil and unclean spirits, I am not aware that any one has ever thought of applying it to the *Holy Spirit*.

The word 靈 *Ling* though it cannot be said to correspond fully with the original Greek word yet has several very important points of resemblance. Its radical signification is that of *spiritual*, involving also the idea of *excellent, superior, intelligent*, and effective, in opposition to what is gross and material. Thus 中庸 sect. 16. the commentary says 氣之靈處謂之鬼神. 'The *Spiritual* part of K'i (breath) is called Kwei Shin.' Again 正見他靈處. 'We thus see their *Spirituality*;' spoken of the pervading influence of the gods. 鬼者陰之靈也. 神者陽之靈也, 'Kwei is the *spirit* of Yin.—Shin is the *spirit* of Yang.'—陰之精氣曰靈 'The ethereal breath of Yin is called *Ling*' (spirit). 神靈也, 'God is spirit.' The last two passages are found in Kángh's Dictionary—* These and numerous similar passages which might be cited clearly show that the fundamental idea of *Ling* is that of *spiritual, pervading and effective*, and thus it corresponds very exactly with the (3) signification of the original word.

It is also applied to the spirit of the gods. Compare in 中庸 16 sect. 當祭祀時鬼神之靈能使天下之人 &c. 'At the time of sacrifice the *spirit* (spiritual pervading influence) of the gods can cause men each to sacrifice according to what is proper.' 鬼神之靈光景 'The *spirit* of the gods shines brilliantly.' We also read 神靈衛之, 所作必成. 'The divine spirit surrounds him; whatever he does must prosper.' 靈神不測. 'The divine spirit cannot be comprehended or measured. These several passages exhibit as much correspondence between the word *Ling* and the original word for spirit when applied to the third person of the Trinity as could be expected from heathen writers who have no knowledge either of the true God or the Holy Spirit: they show that the word is naturally capable of such an application.

The word is also used to designate the spirits of men. 先靈在上不可不誠敬. 'The former spirits are above; therefore it is not proper not to be sincere and reverent.' 祭者妥先靈也. 'Sacrifices give peace (or security) to the former spirits.' 奉神主則先靈乃安 'Make offerings to Shin Chû, then the former spirits will have peace.' 先靈祖先之靈也. 'The former spirits are the spirits of ancestors.' These passages are taken from the 全人矩矱. Similar passages are of frequent occurrence and exhibit the natural use of *Ling* to designate the spirits of men in their disembodied state, existing as separate spiritual beings.

The word *Ling* is not so often used in reference to other spiritual beings from the fact that the Chinese regard most superior spiritual beings as gods and speak of them by their specific appellations;—as gods of the mountains; gods of the rivers,—the god of the furnace &c. A similar remark might be made concerning the original word in the Old Testament, which refers most frequently to the spirit of God or the spirit of man, and but seldom to separate spiritual beings, such being usually called angels, demons, devils &c. i. e. called by their specific instead of their generic name. The following passages taken from the same work as the last may perhaps have some bearing on this point. 由是見元始如如, 一靈燭靈, 人自受生. From this we see how it really was at the beginning; and spirit most brilliant,—from this man received birth.' 五燭各安其位. 'The five spirits rest each in his place.' Káughí

says 靈, 神也. 'Ling means the same as Shin.' Hence whatever may be said in favor of *Shin* when not used for God—may also be said in favor of *Ling*.

The preceding examples show that the Chinese word 靈 *Ling* corresponds with the Greek Πνευμα in all its most important significations, and that the correspondence fails only in reference to those significations which in N. T. usage are least important. Hence we infer that this word should have the decided preference to 風 *Fung* or any other word which has yet been suggested; nay more that it exhibits as much similarity to the original word as the circumstances would warrant us to expect. We hope, however, the subject will still receive the most careful and serious attention, and that in the end all Chinese scholars may be enabled to agree in that term which is most proper to designate that being on whose influence and blessing depends the success of all our labours.

ART. VI. *Statements of the number, tonnage, &c., of the merchant vessels of different nations in the port of Shanghai, for the year 1846. (From the China Mail, Feb. 11th, 1847.)*

No. I.—A return of the number and tonnage of Merchant vessels which arrived at and departed from the Port of Shanghai during the year ending the 31st December, 1846, distinguishing the Countries to which they belonged, viz:—

ARRIVED.			DEPARTURES.		
Under what colors.	Number of ships.	Tonnage.	Under what colors.	Number of ships.	Tonnage.
British, - - -	54	15,069	British, - - -	50	14,159
American, - - -	17	5,322	American, - - -	17	5,322
Spanish, - - -	2	750	Spanish, - - -	2	750
Swedish, - - -	1	206	Swedish, - - -	1	206
Belgian, - - -	1	152	Bremen, - - -	1	152
Hamburgh, - - -	1	260	Hamburgh, - - -	1	260
	76	21,759		72	20,849

No. II.—A return of the number of Merchant vessels, distinguishing their respective flags, which cleared at the custom house of Shanghai, proceeding from or bound for the ports and places undermentioned, during the year ending 31st December, 1846.

ARRIVED.						DEPARTED.											
British.	American.	Spanish.	Swedish.	Bremen.	Hambourgh	PORTS AND PLACES.						British.	American.	Spanish.	Swedish.	Bremen.	Hambourgh
						...	...	London,	...	...	7					
21					1	...	...	Liverpool,	...	...	13					
1						...	...	Glasgow,	...	...					
						...	...	Cork,	...	...	6					
3						...	...	Singapore,	...	...					
		2				...	...	Manila,	...	...	1	2				
1						...	...	Sidney,	...	...	1					
2						...	...	Hobart Town,	...	...					
16	17	1	1			...	...	Hongkong,	...	...	19	17			1	1
4						...	...	Chusan,	...	...	2					
5						...	...	Amoy,	...	...					
						...	...	Ningpo,	...	...	1					
1						...	...	Canton,	...	...					
54	17	2	1	1	1						50	17	2	1	1	1	

No. III.—A return of the quantities and value of Merchandise imported into the port of Shanghai in 54 British vessels of 15,069 tons, from the countries and places undermentioned, during the year ending the 31st December, 1846.

No. of tariff.	Denomination of articles.	Quantities.	Estimated value in Sterling at 4s. 2d. Exchange.
13	2.—Manufactures of Cotton.		
	White Long clong,	Pieces 235,067	£126,030
	Grey do.	„ 968,143	504,240
	Chintz,	„ 15,374	9,608
	Drills,	„ 2,880	1,800
	Handkerchiefs,	Doz 20,722	4,316
	Velvets,	Value	1,368
47	Manufactures of Wool.		
	Habit cloths. Sp. Stripes, &c.	Change 77,023	97,647
	Long Ells,	„ 59,407	15,511
	Camlets, English,	„ 55,312	16,412
	Do. Dutch,	„ 600	300
	Blankets,	Pairs 513	327
30	Metals.		
	Iron bars, &c.	Piculs 3,057	2,144
	Do. wire,	„ 840	525
	Lead pigs,	„ 212	243
	Tin plates,	„ 239	398
20	Miscellaneous.		
	Glassware,	Value	42
34	Rattans,	Piculs 640	320
37	Saltpetre,	„ 300	437
	Hardware,	Value	1,000
41	Soap,	Piculs 85	122
46	Sandal wood,	„ 3,101	5,749
45	Wine, Beer, &c.	Value	3,349
	Miscellaneous	Including. 30,000 pcs. damaged Shirtings	18,312
			£810,200

No. IV.—A return of the quantities and value of Merchandise Exported from the port of Shanghai in 50 British vessels of 14,159 tons, to the Countries and places undermentioned, during the year ending the 31st December, 1846.

No. of tariff.	Denomination of articles.	Quantities.	Estimated value in Sterling at 4s. 2d. Exchange.
1	Alum,	Piculs 204	£55
38	Nankeen Cloth,	" 181	1,885
46	Raw Silk, viz:		
	Tsatlee, - - - Bales 7,561	Piculs 12,703	922,983
	Taysam, - - - " 6,494		
	Yuenfa, - - - " 901		
	Sorts, - - - " 967		
	Silk Piece Goods - - -	" 32	3,333
55	Teas, viz:—		
	Congou, - - - lbs 6,879,573	lbs 10,073,758	422,263
	Souchong, - - - " 453,359		
	Hung Muey, - - - " 53,104		
	Pekoe, - - - " 18,568		
	Hyson, - - - " 210,816		
	Young Hyson, " 899,911		
	Hyson Skin, - - - " 377,111		
	Twankay, - - - " 710,876		
	Imperial, - - - " 161,890		
	Gunpowder, - - - " 308,550		
	Hemp, - - - Bales 894	Value	1,311
	Gypsum, - - - - -	Piculs	110
	Raw Cotton, - - - - -	Value	290
	Miscellaneous, - - - - -	"	300
			£1,352,531

No. V.—Statement of Tonnage Dues, import and export duties, paid by British vessels in the port of Shanghai during the year ending the 31st December, 1846.

VESSEL'S NAME	TONNAGE	TONNAGE DUES			IMP. & EXP. DUTIES			TOTAL		
		Taels	m.	c. c.	Taels	m.	c. c.	Taels	m.	c. c.
Nimrod,	234	117	0	0	3,875	2	0	3,992	2	0
Kelpie,	264	132	0	0	4,812	1	7	4,944	1	7
Annie,	177	88	5	0	7,198	7	5	7,287	2	5
Glentanner,	610									
Marmion,	358	194	0	0	17,098	4	9	17,202	4	9
Bleg,	231	115	5	0	8,317	7	4	8,433	2	4
Mary Ann Webb,	338	169	0	0	14,300	9	2	14,469	9	2
Matilda,	318	159	0	0	16,447	0	7	16,606	0	7
Torrington,	144	14	4	0	1,430	9	3	1,445	3	3
Marion,	348	174	0	0	17,229	5	8	17,403	5	8
Gardner,	320	160	0	0	11,952	4	2	12,112	4	2
Janet Wilson,	279	139	5	0	10,522	9	7	10,662	4	7
Dido,	31	3	3	0				3	3	0
Tomatin,	429	214	5	-	17,809	8	2	18,024	3	2
Osprey,	149	14	9	-	1,832	9	2	1,847	8	2
Sisters,	130	13	-	-				13		
Jeremiah Garnett,	447	223	5	-	20,761	6	4	20,985	1	4
New Margaret,	411	205	5	-	15,182	3	2	15,387	8	2
Torrington,	144	14	4	-	1,656	5	2	1,670	9	2
Old England,	592	251	-	-	23,846	3	3	24,097	3	3
Poppy,	140	14	-	-	997	7	4	1,011	7	4
Gem,	226	113	-	-	5,488	2	5	5,601	2	5
Pearl,	118	11	8	-	916	5	2	928	3	2
Torrington,	144	14	4	-	2,812	3	6	2,827	7	6
Wm. Ackers,	327	163	5	-	3,983	1	1	4,146	6	1
Monarch,	337	168	5	-	18,109	8	2	18,278	3	2

Spec,	105	10	5	--	181	4	4	0	191	9	4	0
Sidney,	184	92	--	--	4,158	8	1	4	4,250	8	1	4
Corinthian,	173	86	5	--	13,642	2	4	8	13,728	7	4	8
Aqua Marine,	513	--	--	--	21,470	7	4	9	21,470	7	4	9
Helena,	630	315	--	--	3,217	3	0	0	3,532	3	0	0
Dowthorpe,	373	186	5	--	16,430	4	0	2	16,616	9	0	2
Vindicator,	327	163	5	--	11,247	5	2	8	11,411	0	2	8
Sidney,	184	92	--	--	2,831	3	2	0	2,923	3	2	0
Litherland,	365	152	5	--	15,268	8	0	0	15,421	3	0	0
Warlock,	330	--	--	--	22,486	5	9	4	22,486	5	9	4
Alfred,	123	12	3	- 6	2,870	6	9	5	2,882	9	9	5
John Dugdale,	407	--	--	--	12,660	9	8	9	12,660	9	8	9
Velore,	484	242	--	--	22,401	3	5	0	22,643	3	5	0
Captain,	216	--	--	--	17,926	0	3	7	17,926	0	3	7
Emily,	253	126	5	--	14,583	2	6	1	14,812	7	6	1
Chieftain,	389	194	5	--	12,668	4	8	2	12,862	9	8	2
Carib,												
Torrington	114	14	4	--	1,221	4	1	4	1,235	8	1	4
Dumfries,	468	234	--	--	20,897	5	8	5	21,131	5	8	5
Eleanor Russell,	306	153	--	--	12,148	2	3	7	12,301	2	3	7
Will o' the Wisp,	101	10	1	--	3,472	0	0	0	3,482	1	0	0
Maggie,	186	93	--	--	469	9	0	0	562	9	0	0
Lady Sandys,	322	161	--	--	14,503	9	2	9	14,664	9	2	9
John Bagshaw,	206	108	--	--	4,300	6	--	--	4,408	6	--	--
Torrington,	114	14	4	--	5,911	2	3	2	5,925	6	3	2
Bonanza,	176											
Dhur,	300											
Nymph,	106											
Total,	14,741	5,349	9	--	483,658	5	8	8	489,008	4	8	8
a 72 per cent,	\$7,439				\$671,748				\$679,178			
a 4s. 2d.	£1,548				£139,947				£141,495			

No. VI.—Statement of Tonnage Dues, Import and Export Duties, paid by foreign vessels in the port of Shanghai, during the year ending 31st December, 1846.

NATION	TONNAGE	TONNAGE DUES		IMPORT AND EXPORT DUTIES			TOTAL
		<i>Taels m. c. c.</i>		<i>Taels m. c. c.</i>			
American,	5,322	1,282	--	67,442	- 1	-	68,724 - 1 -
Spanish,	750	300	--	2,119	9 3 3		2,419 9 3 3
Swedish,	204	--	--	4,692	4 4 5		4,692 4 4 5
Bremen,	152	76	--	4,374	2 4 6		4,450 2 4 6
Hanburgh,	260	130	--	11,114	3 4 3		11,244 3 4 3
	6,688	1,788	--	89,642	9 7 7		91,530 9 7 7
a 72 per cent	\$2,483			\$124,642			\$127,125
a 4s. 2d.	£517			£25,967			£36,484

No. VII—A Synoptical Table of the import trade from foreign countries at the port of Shanghai, during the year ending the 31st December, 1846, specifying the description and quantities of commodities as well as their estimated value, and distinguishing the National Character of the ships in which they were imported, viz:—

DESCRIPTION OF COMMODITIES	QUANTITIES, AND IN WHAT SHIPS IMPORTED						AGGREGATE QUANTITIES IMPORTED
	<i>British</i>	<i>American</i>	<i>Spanish</i>	<i>Swedish</i>	<i>Bremen</i>	<i>Hanburgh</i>	
Bicho de mar, piculs	—	—	415	—	—	—	148

Birds' Nests, cattiee	—	—	388	—	—	—	388
<i>Cotton,—</i>							
Longcloth, grey piece	968,143	104,401	—	33,570	20,453	17,367	1,143,934
" White, "	235,067	53,000	—	5,150	3,430	25,070	322,017
" Coloured, "	—	7,020	—	—	—	—	7,020
Chintzes, "	15,374	355	300	—	—	150	16,179
Drills, Grey, "	2,880	96,239	—	—	—	—	99,119
Domestics, Grey, "	—	11,820	—	—	—	—	11,820
Jeans and Twills, "	—	5,400	—	—	—	—	5,400
Muslins, "	—	180	—	—	—	—	180
Cotton Flannel, "	—	4,000	—	—	—	—	4,000
Handkerchiefs, Doz	20,722	1,621	—	—	—	—	22,343
Velvets, pieces	400	120	—	—	—	—	520
<i>Wool,—</i>							
Broadcloths, &c., chgs.	77,023	6,680	—	600	10,086	210	94,599
Long Ells, "	59,407	20,862	—	—	1,140	3,840	85,549
Canlets, English, "	55,312	1,875	—	—	1,650	1,787	60,624
" Dutch, "	600	—	—	—	—	—	600
Blankets, pairs	513	425	—	—	95	260	1,293
Bombazetts, pieces	—	—	—	—	—	114	114
<i>Metals,—</i>							
Iron Bars, &c., piculs	3,057	—	—	98	—	—	3,155
" Wire, "	840	—	—	—	—	—	840
Lead Pigs, "	212	3,200	—	—	—	—	3,412
Tin Plates, "	239	120	—	70	—	—	429
Swedish Steel, "	—	4	—	—	—	—	4
<i>Miscellaneous,—</i>							
Glassware, value	£42	£625	—	—	£218	£406	£1,291
Rattans, piculs	640	—	—	—	—	—	640
Saltpetre, "	300	—	—	—	—	—	300
Hardware, value	£1,000	—	—	—	£156	—	£1,156
Soap, piculs	85	—	—	—	—	—	85
Sandalwood, "	3,102	9,575	—	—	—	—	12,676
Ebony wood, "	—	—	830	—	—	—	830
Sapanwood, "	—	—	3,978	—	—	—	3,987
Wine, Beer, &c., "	£3,349	—	—	£395	£135	—	£3,879
Miscellaneous sundries	£18,312	—	380	—	—	—	£18,692

Estimated value in sterling at 4s. 2d. exchange. £1,066,172

No. VIII. — A Synoptical table of the export trade to foreign countries at the port of Shanghai, during the year ending the 31st December, 1846, specifying the description and quantities of commodities, as well as their Estimated value, and distinguishing the National Character of the ships in which they were exported viz:—

DESCRIPTION OF COMMODITIES	QUANTITIES AND IN WHAT SHIPS EXPORTED						AGGREGATE QUANTITIES EXPORTED
	British	American	Spanish	Swedish	Bremen	Hamburgh	
Alum, piculs	204	—	—	—	—	—	204
Nankeen Cloth, "	181	—	—	7	—	—	188
Raw Silk, bales	15,926	301	—	—	—	129	16,357
Silk piece goods, piculs	32	—	—	—	—	—	32
Tea, pounds	10,073,758	2,510,944	—	5,320	—	208,411	12,798,433
Hemp, value	£1,311	—	—	—	—	—	£1,311
Camphor, boxes	—	400	—	—	—	—	400
Cassia, piculs	—	50	—	—	—	—	50
Copper Cash, bags	—	12,781	—	—	—	—	12,781
Miscellaneous,	£700	—	—	770	—	250	1,720

Estimated value in sterling at 4s. 2d. exchange £1,526,960

Remarks....The preceding returns have been compiled from the entries in the books kept at this office, and the quantities specified are those that have paid duty.

The weights and measures stated are the same as the standards in use at the five ports in China.

The value given has been estimated according to reported sales prices.

The reduction of Spanish dollars into sterling has been made at the exchange of $4\frac{1}{2}$ per dollar.

A very considerable quantity of treasure has been imported from Wúsung, but the amount unknown.

RUTHERFORD ALCOCK, *Consul.*

British Consulate, Shánghái, 31st December, 1846.

ART. VII. *Regulations for the anchoring of British shipping at the port of Shánghái. (From the China Mail, May 6, 1847.)*

Regulations for the anchorage, in the Hwang-poo, set apart for British ships by his excellency the intendant of circuit for Sú-chau fú, Sung-kiáng fú, and Tae-tsiáng-chau, in concert and communication with H. B. Majesty's Consul at Shánghái.

In accordance with the 1st Article of the Treaty of Nanking which provides that the subjects of both governments "shall enjoy full security and protection for their persons and property within the dominions of the other," and in order more effectively to guard against accident or collision, and give the required security to British vessels loading and discharging goods at Shánghái, it has been agreed between me the Intendant of Circuit and you the Honorable Consul, that the anchorage for British vessels to load and unload, heretofore extending from the Súchau creek to the Yang-king-pang, shall in like manner as the ground adjoining, allotted for the residence of British Merchants, be subject to all such regulations as may be determined upon with the aforesaid object by me the Intendant of Circuit in concert and communication with the Honorable Consul.

In accordance with this determination the following regulations, being thirteen in number, have been fully considered and agreed upon, and are now declared to be in force:—

I. It being necessary that a passage be always preserved on the east side of the river to afford free communication for vessels of all nations, it is clearly agreed that certain limits be laid down within the anchorage for British vessels, viz:—to the north by a line drawn from the north end of the battery (Consulate Ground) ex-

tending across the river due east a distance of 240 pú or 1,325 feet (English) from the low water mark upon the line:—to the South by a similar and parallel line drawn from the North Bank of the Yang-king-pang across the river a distance of 309 pú or 1,700 feet (English) from the low water mark thereon. The points at which these lines terminate shall have buoys moored over them, and these anchorage boundaries may be clearly known to be within a line drawn from each buoy north and south; and it becomes imperative upon all vessels anchoring therein strictly to conform to these limits, and not on any account to pass beyond them, which would obstruct the passage.

II. A free passage to the custom-house for cargo boats, and along the west shore for the towing of the grain junks, shall be maintained.

III. All vessels must be moored, as has been heretofore provided, within the period of two tides from the time of their arrival at the anchorage; and in no case can a vessel after she is moored, move or shift her berth without permission from the British Consul.

IV. Whenever more than fifteen vessels shall be in this anchorage at one time, it shall be imperative upon the master or officer in charge of each vessel within the limits, to moor his ship head and stern with two anchors, to prevent collision in swinging, and to provide space for an increased number of vessels.

V. Masters requiring to beach their vessels for the purpose of inspection or repair, must apply at the British Consulate for instructions.

VI. No goods can be landed, shipped, or transhipped, without the proper chop from the Chinese authorities, or between sunset and sunrise, or Saturday evening and Monday morning. In like manner the same regulation holds on all such Chinese festival days as shall be duly notified by the Chinese authorities to the British Consul.

VII. The discharge of fire-arms from the Merchant vessels in the anchorage is strictly prohibited.

VIII. All cases of death on board a vessel in the anchorage shall be reported at the British Consulate within twenty-four hours, together with the best information attainable as to the cause of death in cases of sudden demise.

IX. Seamen and persons belonging to the vessels in the anchorage are not to be permitted to go on shore without a responsible officer in charge, the masters being held distinctly responsible for the conduct of their men on shore. In the event of any men on liberty remaining on shore after sunset, the master is required with-

out delay to send an officer to find and take them on board, and if he fail, to report the same at the British Consulate, in order that investigation may be made.

X. Accidents or violence occurring within the limits of the anchorage; involving personal injury, loss of life, or property, from the collision of vessels or other causes, to be reported at the British Consulate as soon as practicable and in cases of theft, or assault in which any individuals belonging to a ship in the anchorage and Chinese are both concerned, a Chinese, if in the wrong, and there be no officer of his country at hand, may be conveyed to the British Consul, who will proceed to investigate the extent of the offence and accordingly proceed against him. But under no circumstances are the crews or officers of such ships to use personal violence towards Chinese for the redress of their grievances.

XI. In the event of any vessels of other nations desiring to anchor within the limits above specified, no obstacle shall hereafter be raised, such vessels being subject during the time to the same regulations, in like manner, and as fully as British vessels.

XII. Hereafter in all these matters determined upon in accordance with Treaty, should any corrections be requisite, or should it be necessary to determine upon further regulations, or should the meaning not be clear, the same must always be consulted upon and settled by the British and Chinese authorities in communication together.

XIII. Hereafter should the British Consul discover any breach of the regulations above laid down, or should any Merchants or others lodge information thereof, or should the local authorities address the Consul thereon, the Consul must in every case examine in what way it is a breach of the regulations, and whether it requires punishment or not, and he will adjudicate and punish the same in one and the same way, as for a breach of the Treaty and regulations. Taukwáng, 27th year, 2d month, 6th day, (4th April, 1847.)

ART. VIII. *Communications between the governor of Hongkong and the people of Honán. (From the China Mail, June 17, 1847.)*

Sir John Davis, Her Britannic Majesty's Plenipotentiary, &c., &c., directs this to Her Majesty's Consul at Canton, in order that a copy of its tenor may be conveyed to the Gentry and Elders of Honan. The Consul has already been request-

ed to send them a copy of the Plenipotentiary's reply to the Petition of the Elders and Kindred of the Pwan family of Honan, from which it will have appeared that the alarms as to seizing land by force were the consequence of attending to foolish and mischievous reports. It would be better to make enquiry of the High officers concerning the true state of affairs, instead of giving rise to doubts and distrust by attending to anonymous writings and placards, the work of mischievous villains.

When the Plenipotentiary lately visited Canton to secure the punishment of aggressors on British Subjects, he was accompanied by a large body of men. It might be perceived that this was organized and ordered as one man, and not a single Chinese was injuriously treated, a few disorderly vagabonds only being punished. Does this look like an ignorance of the principles of control, or like making use of power for purposes of oppression and spoil?

Moreover, for five years the British government quietly kept the fine territory of Chusan as a security for the payment of Twenty-one millions of Dollars compensation, but not a coper coin of Tax or Tribute was taken from the people. When that territory was faithfully restored last year, according to Treaty, the people regarded the departure of our soldiers with sincere regret, because they had received much money in return for provisions and manufactures, and the friendship and good-feeling were mutual. Thus it appears that, while other parts of China are truly aware of both the power and the moderation of Great Britain, the people of Canton still shut their eyes to the same.

Since the English then do not desire to take lands by force, but only by amicable bargain and agreement, the people of Canton should not combine to oppose the Treaty made by their sovereign, thus perpetuating troubles and alarms during a series of years. Again, it is not true that the British trade with China has diminished. It has very much increased in the gross, but gone from Canton to the Ports, where the people are friendly. To the English this transfer makes little difference; but at Canton many thousands of Chinese are deprived of employment; and in proportion as the Canton people continue ill-disposed to Foreigners, still more will the trade continue gradually to be transferred to the other Ports.

The Plenipotentiary understands that some warehouses have already been for a considerable time rented in an amicable manner by British Subjects at Honan. If other warehouses can be rented without disturbing the families and villages, where is the obstacle? If British merchants cannot house their own goods, but are obliged to trust to Chinese, who either become bankrupt, or pawn the goods committed to their charge, they will proceed to other Ports, where they can have their own places of deposit, and where trade is more advantageous.

Moreover, Honan is not the only place in the Canton River. Let other places be pointed out between Canton and Whampoa, where waste land may also be rented with an advantageous return. Having made this public declaration, the Plenipotentiary has done his part; and if mischievous persons spread false rumours, and are attended to, leading to improper treatment of British Subjects, he cannot be charged with the calamities which may ensue.

A Special Declaration. Dated at Hongkong, this 27th May, 1847.

The Gentry and Elders of the Forty-eight villages of Honan hereby most respectfully reply to the great Consul of the English nation. We, in common have to inform you that on the 26th May we received from you a letter in reply; on the 28th you transmitted to us a copy of the Honourable Envoy's reply (to a petition); and again on the 31st a copy of a Declaration to be translated and communicated to us. All of these we have received, and made ourselves fully acquainted with the whole of their contents. The people of the country of Honan return their deep acknowledgments for your excellent letter, in which you most earnestly and sincerely notify to them that it was never the intention to take their property forcibly from them, or to disregard the Treaty; and said also that the Envoy doubtless intended to deal considerately with them. From this it is evident that you rest on integrity and maintain good faith, and that you will certainly not rely on power to commit insults.

Again, on perusal we find it stated in the declaration in reply that, (the honorable Envoy) would "prevent Englishmen from taking our land by force," and that, "if people are averse to renting their ground they must not be molested,"

and again (in reply to the petition) that as the surveyor had to return immediately to Hongkong, he did not wait till our Authorities accompanied him, but proceeded without ceremony to make the survey, which was the cause of the late agitation. From this may be perceived the real greatness and splendour of the honourable Envoy, who does not in the slightest degree entertain views of favouritism and partiality; and whose consideration for the feelings of the people and the principles of reason extends to every point.

When the gentry and elders of all the villages communicated copies of these documents to each other and carefully perused them, every one felt grateful and glad, and, without entertaining further apprehensions, attended with tranquil minds to their occupations. We, then, too, awakened to a sense of the fact, that what we sometime ago heard of your honorable country's intending to take forcible possession of ground at Honan was really, as your honored notification stated, the consequence of a mistaken attention to foolish reports.

As to what is stated in the copy of a declaration: "Honán is not the only place on the Canton river—let other places be pointed out between Canton and Whampoa where waste land may also be rented," we the Gentry and Elders ought in obedience to your notification to wait patiently till affairs are satisfactorily settled between the authorities of the two countries in conjunction.

The declaration in reply of the Honorable Envoy, states that whatever land is rented in order to build houses, must, in accordance with the laws of China, be satisfactorily arranged by agreement with the proprietors." Of course if there are any proprietors willing to let their lands they are at liberty to come to an equitable agreement on the subject, for since we the gentry and elders now know that your Honorable Nation will not forcibly seize the lands of Honan, the recent distrust and apprehension has been at once dispelled, the anger and hatred has all disappeared, and how then should suspicion and dislike still exist between the people of the two countries? Hereafter we should respectively admonish the merchants and people to treat each other with civility, to maintain in common the Treaty of peace, and forever enjoy universal tranquillity. What satisfaction can equal that which they will then experience?

As to what (the Honorable Envoy) says of vagabonds carelessly creating troubles, posting placards, and spreading idle stories; this is not the work of the good among our people. And as these latter deeply detest such lawless vagabonds, we have now determined to assemble all the principal literary gentry of the city, together with the merchants and people of the various streets, and make known to them a prohibitory agreement for controlling the vagabonds and preventing them from availing themselves of circumstances to create troubles, in order that good people may all be enabled to attend tranquilly to their occupations, and the commerce of the various countries flow on unrestrained. We shall thereby unquestionably realize our emperor's high purpose of cherishing and shewing kindness to people from afar, and at the same time make a return for the elevated intention of your Honorable Nation to extend to us sincerity and justice. From this time forwards the Chinese and foreigners must be as one family, acting towards each other with sincerity and good faith; and, as hosts and guests, without deceit and without apprehension. We will then soon see a spirit of harmony leading to happiness, and the trade of the various countries daily flourishing more and more.

We the Gentry and Elders have communicated to the literary gentry of the whole city, as also to the officers and merchants of the various nations, the fact that your nation has no intention to take forcible possession of Honan, together with our feelings of gratitude and thankfulness on that account; thus spreading the fame of your superabundant benevolence. We have also communicated to them for perusal the different copies you gave us, that all may know your Honorable Nation firmly maintains the Treaty, and adheres to its promises; that your conduct being uniform from beginning to end, an amicable and friendly behaviour will certainly exist between us without end; and that Chinese and foreigners may therefore all carry on commerce with tranquil minds, without alarm or molestation; for even vagabonds and low people will not be able to avail themselves of circumstances to raise strife, or to take opportunities of creating trouble.

We conceive that with your eminent intelligence you will certainly be able to see through and thoroughly understand the circumstances connected with this affair, and that we need not trouble you with reiterated statements.

We now respectfully present to you this reply communicating our thanks.

We also entreat that you will make known its contents to the Honorable Envoy, loudly expressing on our part our thankfulness and devotion.

Respectfully lauding your happiness, we hope that you will condescend to cast your glance on this imperfect reply.

Delivered 4th June, 1847. (A true translation,) THOMAS TAYLOR MEADOWS.
(True Copies,) A. R. JOHNSTON.

ART. IX *Journal of Occurrences: general remarks; the late expedition; notice of the decease of Mr. Everett; death of Mr. Clopton; French mission; negotiations for obtaining rent: Pwan Sz'shing; robbers in Tuugkwán Hien.*

THOUGH but little has transpired during the past month that will specially interest our readers to find recorded, and the clamor and alarm of sudden invasions, have given place to the quietness of peace and the steady prosecution of useful labors, yet such are the progress and the prospect of events in the new world of life, business, and activity that is opening upon us, gradually indeed, but constantly, and surely, that they cannot fail to enlist attention and interest in the minds of all who are engaged or concerned in the welfare of so large and so promising a portion of our race as is found in the empire of China. The effect of the recent expedition has been the subject of very general remark—very properly indeed, for however suddenly and even temerarily it may have been devised and carried into execution—and however severely and justly it may have been animadverted upon in various quarters, as far as any immediate and visible effect has been produced, it must we think be allowed to have been beneficial. Not that such measures are in general to be advocated—much less by those whose great object it is to advance the cause of the Prince of peace, and on this account seek so far as is practicable to have every important measure carried by peaceable means—but the prompt exhibition of power, the reasonable demand of justice, the skilful conduct of affairs, the equitable settlement of difficulties, which are certainly distinctive characteristics of the policy that has been pursued, have, as in the natural remunerations of justice they ought to have done, not only gone far in securing the particular ends that were desired, but appear sensibly to have increased the respect and good will, while they have tended not a little to suppress the contempt and ill feelings of the Chinese community towards foreigners.

The expedition has served to set matters in their true light, both in the minds of the magistrates and the people, in the former that it has led them to apprehend that there are other considerations to be attended to besides the turbulent, mobocratic, self-ruling propensities of their own people—that just power is to be established by other means than by dalliance and corruption—that the father of the people has become the neighbor of mankind—and is required in his efforts to please and provide for his own family, to have some regard to the more extensive and important relations which he sustains to the great family of man. The people also seem to have been still more awakened than before to the important fact, which they have themselves so properly expressed, but so strangely labored to forget, that “within the four seas all men are brethren”—and have learned to admit men and women to tread upon the same soil with Chinese, and to treat them with some analogous respect. We speak of these things not so much for what they are in themselves as for what they portend in the future. It is easy to be insulted by those who know no better—and to labor to make

ourselves respectable among those who would seem to have lost all thought and knowledge of such considerations. But to be painfully sensible that we can have no influence because we are not respected—that we can never be regarded as men and as messengers of truth and salvation, that men must perish because they are too besotted and too proud to receive the truth from their fellow men—this is the evil at which we have grieved but which we hope is to be gradually dispelled. To accomplish this we apprehend depends greatly upon foreigners themselves—and while it is altogether unnecessary to urge that the treatment which we exhibit towards others should correspond in some measure with that which we desire to receive from them—we cannot too highly commend the truly generous, if not somewhat original conduct of the present governor of Hongkong, for leading the way, as he has done, in the discharge of that duty eminently proper for men in office, the exhibition of courtesy towards others, and the evident desire of a reasonable accommodation which appears in his late proceedings.

So sensitive a people as the Chinese, will not we apprehend be anxious to be outdone in civility of national intercourse, but will rather while they see us aiming at perfection in this department, labor the more earnestly in this, as in other things, to prove that they are the first inventors of a practice so useful and honorable. A great variety of papers have appeared of late, some from the magistrates, and some from the people, which afford an indication of the state of feeling that prevails. Some of these we have already published. There are others which we may present hereafter.

The following notices are given as recorded in the China Mail. We could have desired a more extended obituary of the latter, and it is hoped that one will be furnished for publication. The providence of God manifested thus nearly and forcibly seems peculiarly worthy of consideration. Station, activity, influence, usefulness, talents, and learning, cannot exempt us from death. They to whom the prospects of life are but just opening are cut down at the same time with those who are farther advanced in this stage of mortal action. In the midst of life we too are in death,—a momentous and most deeply interesting fact, which in the ambition, the hurry and perturbation of the world, we seem too often to forget.

The decease of the hon. A. H. Everett:—

The decease of this distinguished scholar and statesman, occurred on the 29th inst, at the house of U. S. Legation, Canton. The funeral solemnities took place at 3 o'clock P. M. the following day, attended by nearly the entire foreign community: the Rev. P. Parker officiated on the occasion. After the reading of an appropriate portion of Scripture and prayer, the remains were conveyed to the place of interment Dane's Island, Whampoa, by the Steamer *Corsair*, accompanied by most of the American and several of the English community, and officers belonging to H. C. Steamer *Pluto*, Captain Airey having with kind consideration provided seamen from that vessel to convey the body to the grave. At Whampoa the procession was joined by a detachment of armed men, sent by the French Commodore Lapierre, under the direction of Commandant M. Liviere, (to escort it and render military honors to the remains of the deceased,) and by a train of boats, from the English, American, and other vessels. The flags at half mast, and minute guns from the French Frigate *La Gloire*, the flag ship of Commodore Lapierre, conspired to mark the interest and solemnity of the occasion.

Mr. Everett was a graduate of Harvard University, which he entered at the early age of twelve and a half years. In 1809, after studying law in the office of Mr. J. Q. Adams, he went out as his private Secretary to St. Petersburg; in 1811 he became Secretary of Legation to the Netherlands under Mr. Eustice, Minister, whom in 1818 he succeeded as Chargé d'Affaires. In 1825 he was appointed by President Adams as Minister Plenipotentiary to the Court of Spain; returned in 1829 to Boston, his native city, when he occupied himself in literary pursuits, besides serving in the House of Repre-

sentatives and the Senate, for several years; and in 1845, was appointed by President Tyler, Commissioner to the court of Peking.

Mr. Everett was a man of extensive and profound erudition. In the language of a contemporary:—

“Mr. Everett was one of that class of men, the growth of thirty continuous years of comparative peace, now enjoyed by Christendom, who, to eminent natural endowments and high literary cultivation, add the qualities and the distinctions of a practical statesman. For, if the great nations of Europe and America have, some of them, been more or less engaged, during the present generation, in conflict with barbarian or semi-civilized races around them,—and if others have seen their own soil stained by civil bloodshed,—yet they have been withheld from mutual hostilities, until the empire of the voice and the pen has almost superseded that of the sword; and mind has found a nobler and more congenial field of ambition in the arts and accomplishments of peace rather than of war. Thus it is, that, to names like those of Lord John Russell and Macaulay in England, or Guizot and Thiers in France, we may, on our own part, point to those of Bancroft, of Irving; and of the two Everetts, as alike conspicuous in literature and in public life.”

Died.—At Canton on the 7th instant, at 10 P. M. the Rev. Samuel Cornelius Clopton, of the Foreign Mission Board of the Southern Baptist Convention, U. S. A., after an illness of about ten days, aged 31 years.

It is stated in the home papers that the frigate *La Bayonnaise* from Cherbourg is to bring out M. Forth-Rouen envoy of the king of the French to China. The seat of the mission is to be established at Canton. The envoy is accompanied by count de Noailles, Secretary of Legation, and an interpreter.

Arrangements for obtaining rent in Honán have at length been effected, though not according to the provisions of the late arrangement. Negotiations have also been entered into respecting a piece of ground called *Shih-wei-táng* near the *Fáti* gardens. The proprietor has expressed his willingness to dispose of it for this purpose, but there is some objection on the part of the Chinese in the vicinity.

From the *China Mail* we extract the following notices.

The Board of Offices received an Imperial decree to the following effect;—The salt inspectorship of Kwang-se being vacant, we direct that Pwan Sz'-shing (Pwan-kee-kwa's son) should fill the same. Now it is a certainty that Pwan Sz'-shing does not wish to become Salt Inspector, therefore on the 7th month he will proceed to the capital to ask for another appointment.

Tankwang, 27th year, 4th month, 30th day, (12th June, 1847.)

The *Lipú* (Board of Civil Appointments) having had the honour to receive, in answer to the memorial, His Majesty's pleasure, by which Pwan Sz'-shing was appointed to the vacant post of *Yen-yun-sz'* of the Two Kwang; it now appears that Pwan Sz'-shing cannot act as *Yun-sz'*, and he has determined to go up to Peking in the 7th moon, to request His Majesty to appoint him to some other province.

An investigation is now going on in the neighbourhood of *Teh-keang-heang* in the district of *Tung-kwan-hien*, where a band of robbers have tumultuously assembled together to the number of above 20,000.

They have already fortified their lurking-place by a raised earthen rampart surrounded by a trench and moreover they háve for a long time made use of various stratagems for their defence. Some time ago all the inhabitants of the district of *Tung-kwan-hien* petitioned each of the magistrates that they would distribute soldiers throughout the country, for the purpose of seizing and exterminating these villains, and, generally speaking, but few days elapse without some officer starting off with a number of soldiers on such service.

Táukwang, 27th year, 5th moon, 11th day, (23d June, 1847.)





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